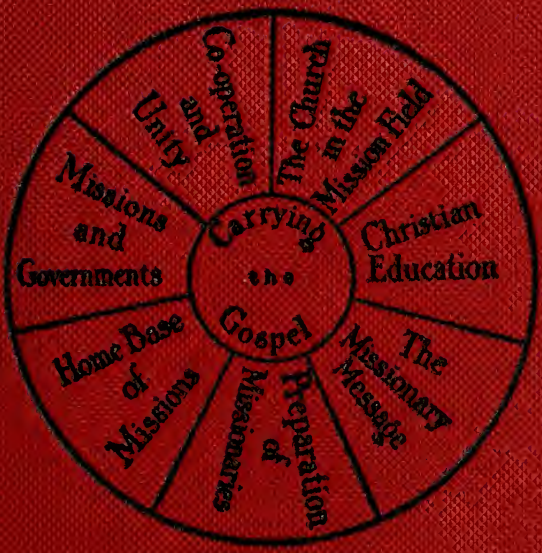
A WORLD BOOK OF FOREIGN MISSIONS



EDWARD T. REED

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A WORLD BOOK OF FOREIGN MISSIONS

A WORLD BOOK OF
FOREIGN MISSIONS

WHAT THEY ARE
WHAT THEY PROVE
HOW TO HELP

BY

EDWARD T. REED

LONDON
HEADLEY BROTHERS
BISHOPSGATE, E.C.

TO MY DEAR WIFE,

WHOSE LOVING SYMPATHY AND

ENCOURAGEMENT WERE SO CONDUCIVE TO THE

WRITING OF THIS BOOK

PREFACE.

In recent years the literature of missions has greatly increased in quantity. Most of it is of the deepest interest. Much of it is best suited for the student, the scholar, and for people of leisure.

It is the opinion of the present writer that there is need for a book bringing together, in a concise form, the history and results of modern missions, and at the same time showing their connection with the past.

In the preparation of the following book the aim has been to supply information to busy Christian people of all denominations, in such a form that it can be read without an undue encroachment upon their already much occupied time.

These busy people are the real strength and backbone of the Christian Church and of Christian Missions. They comprise the officers of Churches and Sunday Schools, the teachers and workers in every department of Christian service, the members of Bible Classes, Men's Brotherhoods, Scripture Unions, Gleaners' Unions, Christian Endeavour Societies, Young Men's and Young Women's Christian Associations, and others.

The texts heading the various chapters have been selected with much care and prayer. Many of them are taken from the "New Testament in Modern Speech," by the late Dr. Weymouth (by permission of the publishers, James Clarke & Co.). His vivid, clear

and scholarly rendering of many of these passages of Holy Scripture causes them to come with freshness to the mind, without any departure from the meaning of the Authorised and Revised Versions.

By adopting the following suggestion, the book may be used as a regular daily course of missionary reading extending over one month :—

A chapter of Part I. in the morning.

A chapter of Parts II. and III. in the evening.

In this way daily reading about Christian Missions may be linked on to daily individual and family prayer, and thus the Divine enterprise of Missions may become part of the everyday thought, prayer and service of Christian people.

The great strength of the apologetic furnished by Christian, and especially by modern, missions has not yet been fully grasped by the Church at home. In Part II. an attempt has been made to set it forth in one continuous line of argument, the cumulative force of which will, it is hoped, be realized.

Considerable progress had already been made in the writing of this book, when the attention of the author was attracted to the following passage in a paper read at the World Missionary Conference, London, in 1888, by the Rev. A. T. Pierson, D.D. :—

"If the disciples are *indifferent* to missions, it is because they are *ignorant* of missions. A fire needs first of all to be kindled, then to be fed, then to have vent. The only power that can kindle the flame of missionary zeal is the Holy Spirit. The coal must be a live coal from God's altar. But, having the coal and a breath from above, all that is needed is *fuel* to *feed* the flame, and that fuel is supplied by a knowledge of *facts*. Too much care cannot be taken to supply these facts in an

attractive available form, at the lowest cost. . . . . The printed facts that are to do this work of education must be put in the briefest and most pointed form. This is an age of steam and telegraph. . . . Men need now what they can catch at a glance. Ponderous volumes may do for ponderous men who have leisure for prolonged study and research. But the bulk of people must get their knowledge in a condensed form."

Bishop Welldon, Dean of Manchester, speaking at the annual meeting of the Religious Tract Society, London, in 1908, said: "The rising generation is impatient of long books." He also advised that, as merchants studied the needs of their customers, so publishers of books should study the minds and needs of the young.

The various short, and it is believed not uninteresting, chapters of the following work will, it is hoped, gain the attention of Christian people, especially of the rising generation, and result in a great increase of interest in the cause of Missions at a time when from every part of the Mission field the call to advance has become so urgent.

Modern missions are now so widespread that in a book of limited extent it is in every way likely that there will be some omissions.

Limitations of space, coupled with the desirability of giving some account of the World Missionary Conference held in Edinburgh in June, 1910, have rendered it necessary to curtail Part III. It is contemplated, however, to issue that part unabridged, as a separate volume, if it should ultimately seem desirable to do so.

To the authors of the various books, pamphlets, etc., consulted during the many months occupied in the

preparation of this volume, the writer desires to express acknowledgment and appreciation.

His most cordial thanks are also specially due to Mr. Theophilus D. Hall, M.A., for his great kindness in reading the proof sheets and for many valuable suggestions.

A list of books will be found at the end of Part III.

CONTENTS.

PART I.—WHAT THEY ARE.

CHAP.		PAGE
I.	THE JEWS	17
II.	THE GREEKS	20
III.	THE ROMANS	23
IV.	JESUS CHRIST	26
V.	ST. PAUL THE APOSTLE	29
VI.	PATRICK, THE APOSTLE OF THE IRISH	32
VII.	COLUMBA, MISSIONARY TO SCOTLAND	37
VIII.	THE REFORMATION	40
IX.	PROTESTANT PIONEERS IN INDIA	45
X.	THE MISSIONARY CHURCH OF CHRISTENDOM	49
XI.	THE PREPARATION FOR MODERN MISSIONS	54
XII.	WILLIAM CAREY AND THE BAPTIST MISSIONARY SOCIETY	58
XIII.	THE LONDON MISSIONARY SOCIETY	62
XIV.	THE PRESBYTERIAN CHURCHES	66
XV.	THE CHURCH MISSIONARY SOCIETY	69
XVI.	OTHER CHURCH OF ENGLAND SOCIETIES	73
XVII.	THE WESLEYAN MISSIONARY SOCIETY AND OTHER METHODIST MISSIONARY SOCIETIES	79
XVIII.	THE SOCIETY OF FRIENDS	83
XIX.	THE CHINA INLAND MISSION AND OTHER MISSIONS	85
XX.	MISSIONS TO THE JEWS	90
XXI.	THE BRITISH AND FOREIGN BIBLE SOCIETY AND OTHER BIBLE SOCIETIES	93

CHAP. PAGE

XXII.—THE RELIGIOUS TRACT SOCIETY AND OTHER PURE LITERATURE SOCIETIES - 96

XXIII.—MEDICAL MISSIONS - - - 100

XXIV.—WOMEN'S MISSIONARY SOCIETIES - - 103

XXV.—AMERICAN MISSIONARY SOCIETIES - - 107

XXVI.—MISSIONARY SOCIETIES ON THE CONTINENT OF EUROPE - - - - 112

XXVII.—THE MISSION TO LEPERS IN INDIA AND THE EAST - - - - - 118

XXVIII.—MISSIONARY WORK AMONGST CHILDREN - 122

XXIX.—THE YOUNG MEN'S AND YOUNG WOMEN'S CHRISTIAN ASSOCIATIONS - - - 127

XXX.—THE STUDENT VOLUNTEER MISSIONARY UNION - - - - - 131

XXXI.—WHAT HATH GOD WROUGHT! - 135

PART II.—WHAT THEY PROVE.

I.—CHRISTIANITY VERSUS JUDAISM - - 141

II.—CHRISTIANITY VERSUS GNOSTICISM - - 144

III.—CHRISTIANITY VERSUS PAGANISM - - 147

IV.—NON-CHRISTIAN CIVILIZATIONS: - - 151

1. GREECE - - - - 151

2. ROME - - - - 153

V.—NON-CHRISTIAN RELIGIONS: - - 157

1. HINDUISM - - - - 158

2. BUDDHISM - - - - 160

3. CONFUCIANISM - - - 165

4. MOHAMMEDANISM - - - 168

VI.—HEATHENISM: ITS DIRE CONDITION AND CRYING NEED - - - 172

VII.—CHRIST IN HISTORY 180

VIII.—THE BIBLE AND OTHER SACRED BOOKS OF THE WORLD - - 184

CHAP. PAGE

IX.—IS CHRISTIANITY EVOLVED FROM NATURAL RELIGIONS? - - - 187

X.—WHAT WAS THE EARLIEST FORM OF RELIGION? 191

XI.—THE GREAT COMMISSION TO PROCLAIM A UNIVERSAL GOSPEL - - 195

XII.—THE RESULTS OF MISSIONS: INDIVIDUAL: 198

1. KING POMARE II. - - - 198
2. FROM CAPTIVE SLAVE TO MISSIONARY BISHOP - - - - 201
3. KOTHABYU AND THE KARENS - - 205
4. PASTOR HSI (CHINA) - - - 208
5. JOSEPH HARDY NEESIMA (JAPAN) - 211

XIII.—THE RESULTS OF MISSIONS: IN FAMILY LIFE 215

XIV.—THE RESULTS OF MISSIONS: IN NATIONAL LIFE: - - - - 221

1. FIJI - - - - - 221
2. KHAMA'S COUNTRY - - - 226
3. UGANDA - - - - 230

XV.—HOW MEDICAL MISSIONS LEAD THE WAY IN MEETING THE WORLD'S NEED OF BODILY AS WELL AS SPIRITUAL HEALING - - 235

XVI.—GATHERING IN THE CAST-OUT LEPERS - 240

XVII.—WOMAN: WHAT SHE OWES TO CHRISTIANITY 245

XVIII.—THE NOBLE ARMY OF MARTYRS - - 249

PART III.—HOW TO HELP.

I.—THE CHURCH AT HOME AND MISSIONS ABROAD 255

II.—THE LAYMEN'S MISSIONARY MOVEMENT - 260

III.—THE CALL TO THE FOREIGN MISSION FIELD - 263

IV.—THE GREAT NEED OF REINFORCEMENTS 266

V.—THE YOUNG MEN'S AND YOUNG WOMEN'S CHRISTIAN ASSOCIATIONS IN NON-CHRISTIAN LANDS- - - - 268

CHAP. PAGE

VI.—PRAYER AND POWER - - 271

VII.—THE WORLD MISSIONARY CONFERENCE, EDINBURGH, 1910 - - - - 274

VIII.—"LET THE WHOLE LINE ADVANCE" - - 286

LIST OF BOOKS CONSULTED AND RECOMMENDED - - - - 290

INDEX - - - - - 292

PART I

WHAT THEY ARE

CHAPTER I

The Jews

What special privilege, then, has a Jew? Or what benefit is to be derived from circumcision? The privilege is great from every point of view. First of all because the Jews were entrusted with God's truth.—Rom. iii. 1, 2. ("The New Testament in Modern Speech," Dr. Weymouth's translation.)

To them belongs recognition as God's sons, and they have His glorious Presence and the Covenants, and the giving of the Law, and the Temple service, and the ancient Promises. To them the Patriarchs belong, and from them in respect of His human lineage came the Christ, who is exalted above all, God blessed throughout the ages.—Rom. ix. 4, 5. (N.T.M.S.)

God be merciful unto us and bless us; and cause his face to shine upon us; that thy way may be known upon earth, thy saving health among all nations.—Psalm lxvii. 1, 2.

THE words of this familiar missionary Psalm clearly express the great purpose of God to bless the whole world through the instrumentality of His chosen nation, the Jews.

The choice of Abram (high father) [afterwards named Abraham (father of a multitude)] was in its nature like a modern call to the Mission Field: "Now the Lord said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee; and I will make of thee a great nation, and I will bless thee, and make thy name great; and be thou a blessing; and I will bless them that bless thee, and him that curseth thee will I curse; *and in thee shall all the families of the earth be blessed.*

So Abram went as the Lord had spoken unto him" Gen. xii. 1-4. (R.V.).

In a land of idolaters Abraham set up an altar to Jehovah, and lived separated from the false worship and contaminations of the surrounding peoples. From him, through the house of David, came "great David's greater Son"—"the Dayspring from on high"—to visit us, "to give light to them that sit in darkness and to guide our feet into the way of peace."

He, "the Light of the world," became incarnate, lived a human life; and through teaching, example, suffering, death, resurrection, ascension, and by the coming of the Holy Ghost, established His spiritual kingdom on the earth.

To the Gentiles "the door of faith" was opened by Peter, a Jew; and Paul, another Jew, was commissioned as "a chosen vessel," or agent, of Jesus Christ, "to bear His name before Gentiles and kings and the children of Israel." Having been thus divinely chosen and set apart as the first great missionary of the Gospel to those outside the Jewish race, Paul boldly made known to the Gentiles the truly catholic, or universal, doctrines of justification by faith, full and free forgiveness of sins, and imputed and imparted righteousness; while to the same non-Jewish world God's universal promises made to Abraham were freely and fully applied: "And the scripture, foreseeing that God would *justify the Gentiles* by faith, *preached the Gospel beforehand unto Abraham, saying, In thee shall all the nations be blessed.*" Gal. iii. 8. (R.V.)

The Jewish race, to-day, is still a scattered people—a nation without a country—but in our own time a great stirring is going on amongst the Jews themselves with a view to obtaining, once again, a legalized home

for their own race in Palestine. This is the aim of the Zionist movement, and if it should eventually be achieved, may not the Holy Land, freed from the curse of Moslem rule, become once more a great missionary centre, occupying as it does an unrivalled geographical position on the line of "the greatest missionary and military and commercial route to the far East, from which Abraham came."*

The railway, now in use in Northern and Southern Palestine, is shortly to be extended through Central Palestine, linking Jerusalem with Samaria, the Sea of Galilee, and Damascus. The day may not be far distant when a great overland route between the United Kingdom and its great Eastern dependencies, having in the Holy Land a half-way station, may be an accomplished fact; and if in the past, through the refusal of the Jews to accept salvation by faith in a crucified Saviour, that salvation has been proclaimed to the Gentiles, "will not still greater good follow their restoration?" Rom. xi. 12. (N.T.M.S.)

* "Short History of Missions," by George Smith, LL.D., F.R.G.S. (p. 9.)

CHAPTER II

The Greeks

Certain Greeks . . . came to . . . Philip and asked him, saying, Sir, we would see Jesus.—John xii. 20, 21 (R.V.).

As to the Jewish nation was committed that revelation which was ultimately to be disseminated all over the world, so to one of the great Empires of the past, another important part was assigned in carrying out the great purposes of God.

A number of tribes inhabiting what is now called the Balkan Peninsula, having also colonies on the Asiatic shore of the Ægean Sea, by various circumstances became welded together as a nation. Amongst their characteristics were restless activity of mind and body, and an unmistakable faculty for colonization, conquest and commercial enterprise.

These states were independent, yet bound together by tradition of common origin, and also of an expedition carried out by their ancestors against the city of Troy on the Asiatic shore of the Hellespont.

The story of this undertaking, as enshrined in the poems of Homer—the Iliad and the Odyssey—was, to a large extent, the groundwork of the language, the religion and the nationality of the Greek people.

One of these states (Sparta) became developed on its physical side into heroes of the utmost courage, while another (Athens) became so advanced in mental culture

that no nation has since reached so commanding a position in intellectual progress.

The conquests of Alexander the Great, in the Fourth Century B.C., largely extended the influence of Greek culture.

Beginning with Homer, a long line of poets, dramatists, philosophers and thinkers had found in their common language an instrument eminently fitted to express all the workings of the human mind. This language, the most majestic, the richest and most delicate, became widespread. Orators never since surpassed added to its fame, while philosophers diffused it to pupils drawn from all parts of the world.

Perhaps no more eloquent tribute has been paid to the excellences of the Greek language of the Homeric period than that of the late Mr. Gladstone :—

"Homer had in his language an instrument unrivalled for its facility, suppleness and versatility, for the large range of what would in music be called its register, so that it embraced every form and degree of human thought, feeling, and emotion, and clothed them all from the lowest to the loftiest, from the slightest to the most intense and concentrated, in the dress of exactly appropriate style and language."

At the time when the influence of Greece was at its height, Jews were to be found in almost every city where that influence had reached. A very large colony had settled in Alexandria, the great city in Egypt founded by and named after the great conqueror.

To meet their needs and those of their fellow-countrymen in other places, the first translation of the Hebrew Scriptures ever made was produced about 280 B.C. This was the translation into Greek known as "The Septuagint," so named because it is a tradition that

seventy or seventy-two Jewish scholars took part in the preparation of it.

This translation became the recognized Scripture of most of the Jews, and through them it passed into the possession, and into the minds, of the Gentiles amongst whom the Jews were dispersed.

Being in a language so widely diffused, it not only kept the Jews in memory of their ancient faith, but it aroused in Jew and Gentile alike the expectation of the coming Messiah.

In this manner God's revelation of the approaching advent of a Saviour was made known to the world.

CHAPTER III

The Romans

Widely 'midst the slumbering nations,
Darkness holds its despot sway;
Cruel in his habitations,
Ruthless o'er his prostrate prey.
Star of Bethlehem
Rise and beam in conquering day.

WM. HY. HAVERGAL.

THROUGH the civilization of Greece there was given to the world *a fitting language*, and when the succeeding world-power, which for centuries had been gathering strength in Italy, became victorious, *a wider dominion* was established than any which had previously existed.

The characteristics of the Roman Empire were an overwhelming desire for conquest, and a reaching out after power resulting in the permanent occupation of conquered provinces, which were at once subjected to the iron rule or law of Rome.

From that great city went forth the legions, the governors, and the judges, who were to keep in subjection and to rule the whole Empire.

Roads, the remains of which exist even to the present day, were constructed and carried over every obstacle, linking together, for military and commercial purposes, every part of the Roman dominion.

Evidences of the material strength of Rome were to be found in every large city. Amphitheatres for

amusements, temples, buildings for administrative purposes, harbours and bridges, were often constructed on so large a scale, that even now their ruins excite the admiration of the world.

As had been foretold in prophecy by Daniel, this kingdom was " dreadful and terrible, and strong exceedingly ; and it had great iron teeth ; it devoured and brake in pieces, and stamped the residue with the feet of it," it was, moreover, " diverse from all the kingdoms " which had preceded it, it devoured the whole earth and trod it down.

So, side by side with military prowess and rigid rule, were plundered provinces, slave labour, misery and cruel suffering.

Great wealth and abject slavery existed together. The magnificent villas of the rich were served by slaves.

The gladiatorial shows in the amphitheatres were a school of cruelty, and in Rome itself vice of every kind was rampant.

By a kind of compromise, toleration was given to the many religions and superstitions of the Empire, while the Emperor himself was deified.

Through the dissemination of the Greek language the Roman mind had been permeated by Greek ideas, while by means of the Greek translation of the Hebrew Scriptures, the hopes and desires of the Jews concerning a coming Messiah had been widely made known outside their own nation.

By the close of the last century B.C., the Roman Empire had arrived at a state of completeness. Practically the whole of the then known world bowed to its sway. No previous empire had so completely filled the earth.

With the cessation of conquest there came a period

of peace, which gave time to men to think, and to contemplate coming events.

Divine power working through human affairs had prepared the world for the great event which was to take place in " the fulness of time," *viz.*, the setting up of " a kingdom which shall never be destroyed ; which shall not be left to other people, but it shall break and consume all these kingdoms, and it shall stand for ever " (Daniel ii. 44).

And so, one day, there came to Jerusalem wise men from the East, enquiring, " Where is he that is born King of the Jews ? for we saw his star in the east, and are come to worship him." Matt. ii. 2 (R.V.)

CHAPTER IV

Jesus Christ

And art Thou come with us to dwell,
  Our Prince, our Guide, our Love, our Lord ?
And is Thy name Emmanuel
  God present with His world restored ?

The world is glad for Thee, the heart
  Is glad for Thee, and all is well
And fixed and sure, because *Thou art*,
  Whose name is called Emmanuel.

DORA GREENWELL.

THE King for whom the wise men enquired lay a helpless infant, in a manger at Bethlehem, where His name was probably enrolled among the eighty-five millions of people who composed the Roman empire.

This was in the reign of Augustus Cæsar. Nineteen years after this event Augustus was succeeded by Tiberius, in whose reign the ministry, death, resurrection and ascension of our Lord took place.

At the beginning of the Christian era there were probably not more than one hundred and seventy millions of people in the world ; to-day, there are fifteen hundred millions. Before the year 500 A.D. the great Roman empire had fallen to pieces, and to-day, about one-half of mankind are ruled by professedly Christian powers.

There was something altogether sublime in the charge which our Lord gave to His apostles and disciples just before His ascension into Heaven : " And Jesus came

to them and spake unto them, saying, 'All authority hath been given unto me in heaven and on earth. Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Ghost; teaching them to observe all things whatsoever I commanded you; and lo, I am with you alway (all the days), even unto the end of the world," (consummation of the age), Matt. xxviii. 18-20 (R.V.).

When the obscurity of our Lord's earthly career and its apparent total eclipse in a death of shame are remembered, it must have seemed altogether unlikely that such extraordinary results would follow the utterance of that great missionary charge. Yet the charge itself was but the fulfilment of Old Testament prophecy. Dominion was promised to the Messiah of the Jews in such words as these: "Behold, I have given him for a witness to the peoples, a leader and commander to the peoples," Isa. lv. 4, (R.V.)

The fulfilment of such predictions is borne witness to by the New Testament in the words of Peter: "Him hath God exalted to be a Prince and a Saviour, to give repentance to Israel, and forgiveness of sins"; in the epistle to the Hebrews where He is referred to as the "Captain" of salvation engaged in "bringing many sons unto glory" (ii. 10), and as the "Author and finisher of our faith" (xii. 2); while in the Revelation of St. John, He is described as "the Prince of the kings of the earth" (i. 5).

In His charge to His apostles and disciples the risen Christ claims to be possessed of all authority in heaven and on earth. This authority or power is vested in Himself, and except through those who are in spiritual union with Him it cannot be fully exercised.

The spiritual forces of *heaven* were placed in subjection to Him. He has been exalted " far above all principality and power, and might and dominion, and every name that is named, not only in this world, but also in that which is to come " (Eph. i. 21). And while it is true that all things are not yet subject unto Him, yet " we see Jesus . . . crowned with glory and honour " (Heb. ii. 8, 9).

This authority is also exercised on *earth*. We see its effects in the widespread influence of Christ and Christianity ; in the fact that the nations which acknowledge Him are in the van of progress ; and in the wonderful uplift which that faith has given to many communities and peoples on the face of the earth.

This missionary charge, then, is the warrant by which our Lord Jesus Christ authorizes His servants to speak and act in His name. It is also the unfailing and abiding assurance on which they may confidently rest, as they proceed to fulfil His command.

CHAPTER V

St. Paul the Apostle

I was not disobedient unto the heavenly vision.—Acts xxvi. 19.

HAVING received the great commission to evangelize the world, the followers of our Lord were further charged not to leave Jerusalem until they had been "endued with power from on high."

The gift of the Holy Spirit would enable them to bear effective witness to their crucified, risen and now ascended Saviour and Lord, in Jerusalem and in all Judæa and Samaria and to the remotest parts of the earth.

For ten days after His ascension, with minds in unison, they waited upon God in earnest prayer. Then the promised gift of the Holy Spirit came upon them all, men and women alike, and apostles and disciples, previously timid and despondent, were suddenly transformed into courageous men, who faced, boldly and unflinchingly, those from whom they had fled a short time before.

In the face of hostile foes testimony was fearlessly borne to the risen Christ, and many, hitherto opposed, were led to believe on Him. The bitter enmity shown to Christ Himself was repeated in the case of His followers, and a disciple with a face like an angel became the first of "the noble army of Christian martyrs."

"When," said St. Paul afterwards, "they were

shedding the blood of Stephen, Thy witness, I was standing by, fully approving of it, and I held the clothes of those who were killing him."

Yet, wonderful to relate, this man, who, according to his confession, was a " blasphemer and a persecutor," and had been " insolent in outrage," became " a chosen vessel " of Christ, to bear His Name before " the Gentiles and kings and the children of Israel."

After some years spent in retirement in Arabia, Paul was found at Tarsus by Barnabas and brought to Antioch, which became the second centre of Christian influence. It was from Antioch that these two apostles were sent forth by the Holy Spirit and the Church, upon the first missionary journey. Two other missionary journeys followed at only short intervals.

In the course of the third journey Paul was arrested in Jerusalem. As a Roman citizen he exercised his right of appeal to Cæsar, and after undergoing several judicial examinations at Cæsarea he was sent under arrest to Rome. In the course of the voyage thither a great storm threatened to bring disaster to the ship and all on board ; but, ultimately, Paul reached Rome, where for two years he was allowed to live in his own hired house and to make known the Gospel to all who came to him. Here he also continued to write his letters to the Churches and to individuals, of which thirteen are found in the New Testament. He manifested the utmost zeal and devotion. He endured great sufferings and was again and again in the midst of perils. In his journeys he covered a large part of the Roman Empire in Asia and in Europe, evangelizing, perhaps, " to the farthest limit of the west."

He prevented the Christian Church from becoming a narrow Jewish sect and safeguarded its catholicity.

He founded many flourishing Churches and formulated and systematized the doctrines of Christianity.

The record of his great career, contained in the Acts of the Apostles, and his epïstles, have been, or are being, translated into hundreds of languages and dialects. It is not too much to say that no other man is exercising so wide, so beneficent and so powerful an influence in the world to-day on behalf of Christianity, as the great Apostle to the Gentiles.

It would be difficult to find another character so complete. He exhibited great tact and presence of mind under trying circumstances. His tenderness and sympathy gave him access to many troubled hearts and minds. Scrupulous conscientiousness and strict integrity marked all his dealings. His was a life full of prayer and thanksgiving. Whole-hearted devotion and self-surrender to Christ was the spring and guiding principle of his noble character and almost unexampled labours and sufferings.

"Yea through life, death, through sorrow and through sinning
He shall suffice me, for He hath sufficed:
Christ is the end, for Christ was the beginning,
Christ the beginning, for the end is Christ."

F. W. H. Myers.

CHAPTER VI

Patrick the Apostle of the Irish

Who shall separate us from Christ's love ? Shall affliction or distress, persecution or hunger, nakedness or danger or the sword ? As it stands written in the Scriptures—

For thy sake they are, all day long, trying to kill us ;

We have been looked upon as sheep destined for slaughter. (Ps. xliv. 22.).

Yet amid all these things we are more than conquerors through Him who has loved us.—Rom. viii. 35-37. (N.T.M.S.)

In St. Paul's day the spiritual battle between Judaism and Christianity was keenly fought, and the great apostle to the Gentiles not only met the arguments of Judaising teachers successfully, but in his epistles, especially those to the Romans and Galatians, he left behind a spiritual arsenal from which Luther and other reformers obtained the weapons with which they fought the great battle of the Reformation.

Judaism politically came to an end when Jerusalem fell and the temple was burned, but it continued to enjoy a sanction under Roman law which was not accorded to Christianity.

Persecution after persecution raged against the new religion from the time of Nero, A.D. 64, until the reign of Diocletian, A.D. 303, and many were the Christians who during this period obtained the crown of martyrdom.

Christianity became the recognized religion under Constantine about A.D. 323. Paganism, however, continued to be openly practised until A.D. 391 when

laws " forbidding every description of pagan worship " were promulgated by Theodosius; but it still had many adherents, especially in Rome itself, and in country districts throughout the Empire.

The four important cities, Jerusalem, Antioch, Alexandria and Constantinople, were greatly instrumental in the spread of the Gospel. From Antioch, missionaries were sent to Cape Comorin—the southernmost part of India—and even to far-off China.

From a missionary college at Alexandria, probably established by Pantaenus, missionaries were sent out to Africa, Arabia, India and Ceylon.

The Roman conquest did not reach to the most northerly parts of Scotland nor to Ireland; but even where Roman arms did not rule, there the peaceful conquest of Christ's gospel was effective, and these two parts of what is now the United Kingdom of Great Britain and Ireland ere long became the nursery of Christianity as Palestine had been its cradle.

By means of Roman soldiers and officials, by British captives taken to Rome and sent back, by traders from Gaul and missionaries from Spain, Christianity had been brought to Britain, and in little more than a century, as Tertullian boasts (A.D. 208), " even those parts of the British Isles which the Romans had not reached, were yet subject to Christ." Chrysostom also, two hundred years later, bore testimony to the same fact. British bishops attended Church Councils, and in times of persecution British Christians suffered martyrdom. Aggressive missionary operations were carried on by Ninian (A.D. 401) in Southern Scotland, and Kentigern continued Ninian's work southward to St. Asaph's and North Wales.

It was Ireland, however, which had the honour of

becoming the "Isle of Saints," and it was for several centuries the missionary school of Christendom.

The man chosen to initiate this great change was born, it is believed, at a place which still commemorates his name, Kilpatrick, near Dumbarton on the Clyde. When sixteen years of age this Scottish lad was carried off by pirates of the same race to Ireland. There he spent the following six years as herd-boy to a heathen chief, suffering great hardship, "and there," he says, "the Lord opened (to me) the sense of my unbelief, that though late, I might remember my sins, and that I might strengthen my whole heart to the Lord my God, who had respect to my humiliation and pitied my youth and ignorance, and took care of me before I knew Him, and before I had wisdom or could discern between good and evil; and protected and comforted me as a father does a son." "But," he continues, "I know this most certainly, that before I was humbled, I was like a stone lying in deep mud; and He who is mighty came and lifted me up, and placed me on the top of the wall, and hence I ought loudly to cry out, to return also something to the Lord for His so great benefits here and in eternity, which benefits the human mind cannot estimate."

While he looked after the cattle he prayed frequently: "I used to remain in the woods and in the mountain; before daylight I used to rise for prayer, through snow, through frost, through rain, and felt no harm; nor was there any slothfulness in me, as I now perceive, because the spirit was then fervent within me."

He was set free from captivity and returned to his home, and while there, like the vision which Paul had of the man from Macedonia, Patrick had a vision of a man from Ireland, who gave him a letter containing "The voice of the Irish." "And while I was reading aloud

the beginning of the letter I myself thought indeed in my mind that I heard the voice of those who were near the wood Foclut (County Mayo), which is close by the Western Sea, and they cried out thus as if with one voice, 'We entreat thee, holy youth, that thou come and henceforth walk among us.' And I was deeply moved in heart and could read no further, and so I awoke.

"Thanks be to God, that after many years the Lord granted to them according to their cry.

"And on another night one spoke; 'He who gave for thee His life, is He who speaks in thee,' and so I awoke full of joy."

After receiving instruction, and ordination in the year A.D. 431, he gladly returned to Ireland, where for upwards of thirty years he encountered many imminent dangers, suffered insults, and endured persecution and imprisonment, while he preached the Gospel to the Irish peoples and established colleges for missionaries, from which messengers of the Cross continued to be sent forth for four hundred years after his decease.

"I am greatly a debtor," he wrote, "to the God who has bestowed on me such grace, that many people through me should be born again to God, and everywhere clergy should be ordained for a people newly come to the faith, whom the Lord took from the ends of the earth, as He promised of old by His prophets. So we believe that believers shall come from all the world."

He was scrupulously particular to avoid even the appearance of being a lover of money. "I spent for you that they might receive me; and among you and everywhere, I travelled for your sake, amid many perils, and even to remote places, where there was no one beyond, and where no one else had ever penetrated to

baptize, or ordain clergy, or to confirm the people. The Lord granting it, I diligently and most cheerfully for your salvation defrayed all things."

By the foregoing quotations from the remarkable narrative of his long missionary career which he left behind him, this great and good man, "the apostle of Ireland," has been allowed to describe himself. He died in the year 493 A.D.

As a concluding proof of his devotion to his Saviour and his Lord, the following extract is given from his famous hymn known as his "Breastplate."

Christ with me, Christ before me,
(*i e*, May Christ be with me, etc.)
Christ behind me, Christ within me,
Christ beneath me, Christ above me,
Christ at my right, Christ at my left,
Christ in the fort (at home),
Christ in the chariot-seat (travelling by land),
Christ in the poop (travelling by water),
Christ in the heart of every man who thinks of me,
Christ in the mouth of every man who speaks to me,
Christ in every eye that sees me,
Christ in every ear that hears me
Salvation is the Lord's,
Salvation is the Lord's,
Salvation is Christ's,
Let thy salvation, O Lord, ever be with us.

CHAPTER VII

Columba, Missionary to Scotland

Ancient of Days; enthroned on high;
The Father unbegotten He
Whom space containeth not nor time,
Who was and is and aye shall be;
And one-born Son and Holy Ghost,
Who co-eternal glory share.
One only God of Persons Three
We praise, acknowledge, and declare.

First stanza of the Altus of Columba, translated by the Rev. Anthony Mitchell.*

As Ireland received the Gospel through Patrick, who originally came from Scotland, so, more than a century afterwards, Scotland received the Gospel from Ireland, through the instrumentality of Columba, who was born at Gartan, County Donegal, in 521. Of high social standing, his father being related to several of the princes of Ireland and the West of Scotland, Columba received his education under Finnian at Moville and Clonard.

Columba became the founder of monasteries at Londonderry and Durrow (Queen's County).

It is said that he was excommunicated by the Irish ecclesiastical synod, and exiled from his native land for having been the cause of a sanguinary battle in 561.

In 563, when forty-two years of age, he and twelve companions reached the little island of Iona, on the

* "The Literature of the Celts," by Magnus Maclean, M.A., D.Sc.

western side of the island of Mull, Scotland, just out of sight of their native land. There he established a monastery, and began his life-work amongst the Pictish tribes beyond the Grampians.

As far north as the Orkneys and Hebrides, and as far south as the Humber, churches and schools were founded by Columba and his co-workers. Amongst these Christian settlements, Lindisfarne (Holy Island) became to the north of England what Iona was to Scotland. Here, in 635, Aidan, the pupil of Columba, established himself in response to the summons of King Oswald, and became "the apostle of Northumbria," where for seventeen years his labours were crowned with success.

A man of active temperament, Columba's missionary labours, which extended over thirty-four years, were characterized by aggressiveness and enthusiasm. While chiefly occupied with the evangelisation of Scotland and the north of England, he appears to have found time to visit Ireland frequently, where he continued to exercise authority over the monasteries he had founded there.

The gentler side of his character is described as follows by his biographer, Adamnan :—

"From his boyhood he had been brought up in Christian training in the study of wisdom, and by the grace of God had so preserved the integrity of his body and the purity of his soul, that, though dwelling on earth, he appeared to live like the saints in heaven. For he was angelic in appearance, graceful in speech, holy in work, with talents of the highest order and consummate prudence ; he lived during thirty-four years an island soldier. He could never spend even the space of one hour without study, or prayer, or writing, or some other holy occupation. So incessantly was he engaged night and day in the unwearied exercise of fasting and watching

that the burden of each of these austerities would seem beyond the power of all human endurance. And still in all these he was beloved by all; for a holy joy, ever beaming on his face, revealed the joy and gladness with which the Holy Spirit filled his inmost soul."

The basis of all his preaching, and the chief means he used in bringing about the conversion of the heathen, was the Word of God. The last words written by Columba immediately before his death were, "They that seek the Lord shall not want any good thing." He then added: "The next words, 'Come ye children, hearken unto me,' belong to my successor rather than to me."

In his seventy-sixth year, while in the attitude of prayer in his church at Iona, shortly after midnight, between June 8th and 9th, 597, this valiant soldier of the Cross fell asleep in Jesus.

It was in the same year that Augustine arrived at the Isle of Thanet (Kent), on a mission from Pope Gregory the Great to convert the English, and soon the already existing purer British Church in Ireland, Scotland, Northumbria and Wales, was face to face for the first time with the growing sacerdotal assumptions of the See of Rome.

CHAPTER VIII

The Reformation

The just shall live by faith.—Rom. i. 17.

In the year 411 A.D. the Roman legions were withdrawn from Britain. The province, thus denuded of its defenders, was unable to defend itself against its Pictish, Scottish (from Ireland) and English enemies, these last at that time dwelling on the north-west coast of Germany. The Britons broke up this combination by inviting a band of the English, with promises of land and pay, to join them in driving back the Picts.

The landing of this company of English took place at Ebbsfleet, Kent, in 449.

Soon, however, disagreements arose between the Britons and their allies, and the English came to blows with those who had invited them to their shores. Thus began the conquest of the Britons by the Anglo-Saxons or English, by which, in the course of about two hundred years, the southern and eastern parts of Britain were taken possession of by the English. As the English conquerors were heathen, their victory, unhappily, was also for the time being, an almost complete triumph of paganism over British Christianity.

In Ireland and in Scotland, however, Christianity continued to flourish, while the remnants of the ancient British Church were driven to the fastnesses of western Britain, Wales and Cornwall.

It was for the purpose of converting the pagan English that Pope Gregory the Great sent Augustine to Britain. He, too, landed at Ebbsfleet, in 597, and having been received by King Ethelbert with kindly hospitality, he made Canterbury his headquarters, and the still existing British church of St. Martin's the centre of his work.

From Ireland and Scotland missionaries had been sent to the continent of Europe, previous to the landing of Augustine ; and from the Saxon or Anglo-Roman church in the south of Britain, founded by Augustine, missionaries also went forth to Europe, in every part of which the message of the Gospel was delivered, oftentimes in the face of much opposition, danger and death.

But while this was the case in the western part of the once united Roman empire, a new religious and political force was gathering strength in Arabia. Its founder was Mohammed, who was expelled from his native city, Mecca, in the year 622 A.D.—counted as the first year of the Mohammedan era, and known as the Hegira. Within a hundred years of that event this new religion was "sweeping everything before it in three continents," Asia, Africa and Europe.

Various causes account for the success of Mohammedanism. Among them may be mentioned the extraordinary ability and personal influence of Mohammed himself and some of his immediate followers ; the corrupt and divided state of the church ; the amount of truth mixed up with the errors of Islam ; the use of military force and fanaticism ; together with the love of conquest and the hope of plunder.

In 637 the Saracens, an Arabian people who had become Mohammedans, took Jerusalem ; and the Holy Land has been ever since—with one brief interval—in the possession of the Moslems. Four centuries later,

this conquest led to the Crusades, between 1096 and 1248, for the recovery of the holy places of our Lord's birth, crucifixion and death.

In the year 1054 the separation of the Greek, or Eastern, and the Latin, or Western, divisions of Christendom became definitely fixed.

The Bishop of Rome early began to assert a claim of spiritual supremacy over all the clergy and churches of the Latin Communion. He assumed the titles of Vicar of Christ, and Pope, or Father, of all Christians. Not content with this, he claimed temporal power as well as spiritual, and thus dominated not only the clergy, but also the governments of the west.

Various doctrines and ceremonies for which no authority whatever can be found in the New Testament were also introduced.

While these changes in a sacerdotal and secular direction were taking place, faithful witnesses were raised up who fearlessly defended the truth as revealed in God's Holy Word.

Amongst these were the Waldenses who were wasted by bloody persecutions ; and the Albigenses, who were exterminated at the instigation of Pope Innocent the Third.

Other reformers were John Wycliffe, " the Morning Star of the Reformation," whose greatest work was the translation of the Bible into English ; John Huss and his friend and disciple, Jerome of Prague ; Erasmus of Rotterdam, through whom an edition of the New Testament in Greek was given to the world (1516) the year before Martin Luther began his great conflict with the Church of Rome.

Luther's memorable words at the Diet of Worms (1521) : " Here I stand, I can do no other. May God

help me. Amen," have been the watchword of the Reformation, while his personal spiritual experience of the full and free forgiveness of sins through simple faith in our Lord Jesus Christ, resulted in the restoration to the Christian Church of the almost lost doctrine of Justification by Faith.

Luther was unquestionably one of the greatest men in the modern Christian Church. At his grave-side his friend and supporter, Philip Melancthon, claimed for him a place beside Isaiah, John the Baptist and Augustine, Bishop of Hippo.

The Reformation was not so much a missionary movement as the pulling down of the unscriptural and defective superstructure of sacerdotalism, superstition and semi-paganism, which, in the course of centuries, had been built upon the true and solid foundations of Christianity. The way was thus prepared for the modern church to erect a new superstructure of "gold and silver and precious stones," in the place of the "wood, hay and stubble" of the middle ages, and also to add to that spiritual "temple of the Living God" many "living stones" from "all nations and kindreds and peoples and tongues."

On his accession to the throne of Sweden, the present king, Gustav the Fifth, issued a proclamation to his people, containing the following remarkable paragraph :

"By the Reformation, the subjects of heart conversion and God's unspeakably great gift to broken hearts were emphasized with a clearness which shines out in the history of the world. May, therefore, the memory of the Reformation be blessed amongst us ! Let us follow its exhortations, to hold to the Word of God, seek the righteousness with which God clothes us, and aim at such a development and activity of life as shall be like a

plant growing out of love and faith in the heart. The Gospel of Jesus Christ, which the Reformation brought anew into the light, like the gold of truth cleansed from the dross of the inventions of men, shone clearly for Gustavus Adolphus, his people and army, and it has lost neither its glory nor its power."

"Christianity and the Reformation," says Dr. Merle D'Aubigné in his well-known work, "are the two greatest revolutions belonging to history. They do not merely relate to the movements made among a single people, like the various political commotions referred to in the pages of common history, but have regard to the circumstances of many nations, and their consequences must be felt over the whole surface of the globe."

CHAPTER IX

Protestant Pioneers in India

And I heard the voice of the Lord saying, Whom shall I send, and who will go for us? Then I said, Here am I; send me.—Isaiah vi. 8 (R.V.)

As the evangelization of the world is the highest and most spiritual of all Christian service, it was natural that the earliest of the missionary efforts of the Reformed Church should spring out of a spiritual movement.

Lutheranism, though sound in doctrine, had grown cold, lifeless and formal, when the Pietist movement began in Germany under the leadership of Philipp Jakob Spener, who was the means of infusing new life into the Christian Church of Germany, and stirring up the Christians to show their faith by their good works.

Spener was succeeded by his pupil, August Hermann Francke, who carried on the movement, finding a practical outlet for his devotion to Christ in the schools for poor and neglected children, the orphanages and other institutions, which he began and which are still in existence.

A court chaplain, Dr. Lutken; a Danish king, Frederich the Fourth; and this German Pietist, Francke, were instrumental in the sending forth of the first Protestant missionaries to India.

At that time (1704-5) Denmark had interests in Southern India in connection with the Danish East

India Company, which had bought the town and territory of Tranquebar from the Rajah of Tanjore more than eighty years before.

Frederich the Fourth readily agreed to the suggestion of Dr. Lutken that steps should be taken with a view to the conversion to Christ of his subjects in India, and he himself largely contributed towards this object.

A college was founded at Copenhagen for the training of missionaries ; but in order that a beginning might be made forthwith, Francke of Halle, was applied to for men suitable for the purpose.

Bartholomew Ziegenbalg and Henry Plutschau were chosen, and they expressed their willingness to go at once. After visiting Copenhagen, they started out on November 29, 1705, reaching Tranquebar on July 9, 1706.

Only twenty-three years of age when he reached India, Ziegenbalg lost no time in setting to work to learn the language, and in eight months he could talk in Tamil, with which, at the end of three years he was quite familiar.

His literary work in Tamil included a grammar, two lexicons, and the translation of the New Testament and part of the Old Testament.

A printing-press—the first introduced into India for missionary purposes—enabled Ziegenbalg and Plutschau to circulate their literary productions.

In 1711 Plutschau was ordered home on account of ill-health, and he took with him Timothy, a Hindoo convert—the first Hindoo to visit Europe—to be educated at Halle as a missionary.

In 1715 ill health compelled Ziegenbalg also to return home to recuperate. He visited London, where he was presented to King George the First, from whom he

afterwards received an appreciative letter, written from Hampton Court on 23rd August, 1717.

Ziegenbalg returned to India to labour for two more years. He passed away on 23rd February, 1719, at the early age of thirty-six, leaving behind more than three hundred and fifty converts and the precious example of a heroic missionary life.

From Ziegenbalg's own pulpit, one hundred and thirty-four years afterwards, Dr. Duff bore this testimony :—" Certainly he was a great missionary, considering that he was the first ; inferior to none, scarcely second to any that followed him."

Thirty-one years after the death of Ziegenbalg there arrived from Germany at Tranquebar, in 1750, another missionary, Christian Frederic Schwartz. His mother had dedicated him to God, and when dying, soon after his birth, she charged her husband not to discourage their youngest son if he should be called by the Lord to the work of the ministry.

After a somewhat wayward youth he was greatly influenced for good by a book of Francke's, and became a student at Halle, where Francke's son occupied his father's place.

The call to devote his life to missionary work came to him when twenty-three years of age. Having studied Tamil at Halle, he was able, four months after his arrival in India, to preach his first sermon in that language in the church which was formerly Ziegenbalg's.

Schwartz's declaration of the Gospel of Christ was that of one who realized that he had himself found the hidden treasure, to obtain which a man will part with all that he has. In his preaching and teaching the chief place was given to the atonement of our Lord Jesus Christ : " We must have an unspotted righteousness to stand

before God; and where is that man who will dare to say, I never sinned, I am perfectly holy? Consequently none should dare to appear before a righteous God without trusting in the atonement of Jesus Christ. You will find by experience that the doctrine of the atonement will incline you to be thankful, grateful and obedient to the commandment."

By his holy life, humility and knowledge of native languages he obtained great influence over native princes, and was of great use to the British government in India, acting frequently, when requested, as an intermediary between the British and the native rulers. While occupied from time to time in this work, he did not neglect his duty to individual souls. He regarded the work of a missionary as "the most honourable and blessed service in which any human being could possibly be employed in this world." He passed away to his eternal rest on 13th February, 1798, having laboured forty-eight years in India.

With respect to his noble character it is sufficient to quote the testimony of Bishop Heber: "He was really one of the most active and fearless as he was one of the most successful missionaries who have appeared since the apostles."

Through his instrumentality between six and seven thousand persons were led to Christ.

It should be stated that both Ziegenbalg and Schwartz, though Germans, received liberal financial support from the Church of England Society for Promoting Christian Knowledge.

CHAPTER X

"The Missionary Church of Christendom"—
Chambers's Encyclopedia

None of us liveth to himself.—Rom. xiv. 7.

In view of the proclamation by Bulgaria of independence, on October 5th, 1908, it is very interesting to call to mind the fact that the Bulgarians were the first of the Slavonic races to accept the Christian faith.

In the ninth century, during the reign of Bogoris, king of the Bulgarians, his sister was taken prisoner by the Greeks and carried to Constantinople, then the head city of the Greek or Eastern section of the Christian Church. Here, because of her royal connection, she was treated with honour and was taught the doctrines of Christianity. She became a Christian and was baptized (861). After peace had been concluded she returned to her own country, and being in earnest in the cause of Christ as well as devout, she wrote to Constantinople asking for teachers for her people. Two celebrated men, Cyrillus and Methodius, were sent, and Methodius was the means of leading Bogoris into the Christian faith; which, after the custom of the time, was adopted by many of his subjects. The two missionaries reduced the language to writing and gave the people the Scriptures in their own tongue, and the newly-formed church of Christ made good progress.

Many of the people, however, remained pagans, and

great efforts were made to overthrow the faith of the Christians, who suffered much from the cruel persecution of their enemies.

In the fourteenth and fifteenth centuries, the Reformer and Martyr, John Huss (who was greatly influenced by the writings of the English Reformer, John Wycliffe), gathered round him a large and influential number of followers in favour of the maintenance of liberty in preaching, and of the Word of God as the ultimate court of appeal in matters of faith. Huss suffered martyrdom in the year 1416.

In 1467 some of the followers of Huss, some Waldenses, and the members of the ancient church of the Bohemian Brethren united as the Unitas Fratrum (Unity of the Brethren). This church is now generally known as the Moravian Church. As an episcopal church, it received its episcopal ordination from Stephen, the last Bishop of the Waldenses. Before the Reformation this ancient Protestant Episcopal Church endured much persecution at the hands of the Church of Rome. During the Reformation period " most friendly correspondence " took place between the Brethren and Luther, Calvin, Melancthon and others, all of whom were agreed that theirs was a true apostolic church.

The anti-reformation, however, was the means of almost crushing out the suffering church of Bohemia, the last bishop of the Moravian province being the celebrated John Amos Comenius.

Nearly one hundred years later another persecution arose against the small remnant which had been kept spiritually alive through the vernacular Bible. Some of these under the leadership of Christian David, a converted Roman Catholic, found, in 1722, a refuge on an estate in Saxon Silesia belonging to Count Zinzendorf,

under whose fostering care the little settlement of Herrnhut (The Lord's Watch) became the home of the greatest missionary church of modern times.

"*There*,—where the sparrow builds her busy nest,
And the clime-changing swallow loves to rest,
Thine altar, God of hosts ! *there* still appear
The tribes to worship, unassailed by fear ;
Not like their fathers, vexed from age to age
By blatant Bigotry's insensate rage,
Abroad in every place, in every hour,
Awake, alert, and ramping to devour.
No ; peaceful as the spot where Jacob slept,
And guard all night the journeying angels kept.
HERRNHUT yet stands amidst her sheltering bowers ;
The Lord hath set His watch upon her towers ! " *

It has been shown that in the course of the long preparation through which the Moravian Church passed, it was a persecuted church ; a reformed church ; and a pilgrim church.

All this endurance of suffering, faithfulness to the Word of God, and separation from the world, prepared it for becoming a Great Missionary Church.

Ten years after its settlement at Herrnhut, its first missionaries, Leonhard Dober and David Nitschmann, set out (1732) for the island of St. Thomas, West Indies, willing, if need be, to sell themselves into slavery in order to reach the slaves.

"In stillness thus the little Zion rose ;
But scarcely found those fugitives repose,
Ere to the West with pitying eyes they turned,—
Their love to Christ beyond the Atlantic burned.
Forth sped their messengers, content to be
Captives themselves to cheer captivity ;
Soothe the poor negroes with fraternal smiles,
And preach deliverance in those prison isles
Where man's most hateful forms of being meet,
The tyrant, and the slave that licks his feet." *

* James Montgomery.

In 1733 two other Moravians offered themselves as missionaries to the Eskimo in Greenland. A mission to the Red Indians of North America was begun in 1734. The work in Surinam, or Dutch Guiana, was commenced in 1735. In the following year the work among the degraded race of South Africa, contemptuously called Hottentots and treated as beasts, was assigned to George Schmidt, the first missionary to South Africa.

Within twenty-five years from the commencement of mission work in 1732, eighteen missionaries went forth from the little settlement of Herrnhut. Since then the number has increased to between two and three thousand missionary brethren and sisters, or about *one missionary to every sixty members of the Moravian Church*, as compared with one in five thousand amongst Protestant Churches generally.

The number of converts from heathenism is now greater than that of the members of the home church.

In addition to the missions already referred to, work has been carried on since 1856, under very difficult circumstances, at Leh on the borders of Tibet.

A Christ-like ministry to lepers was carried on by Moravian missionaries in Africa from 1823 to 1867. At the present time a Home for Lepers in Jerusalem is maintained and administered by them.

If the question be asked: How did this great missionary movement begin? the answer illustrates the important principle of great results following small beginnings.

A few German boys at school arranged to hold some meetings for prayer. They specially prayed for the the heathen. They instituted an "Order" of their own, calling it "The Order of the Mustard Seed." The text, "None of us liveth to himself," was the

motto adopted by these boys. Their leader was Count Zinzendorf, who, when only four years of age, made a covenant with Christ in the words: " Be Thou mine, dear Saviour, and I will be Thine."

" The kingdom of Heaven is like to a grain of mustard seed, which a man took, and sowed in his field; which indeed is the least of all seeds; but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof."—Matt. xiii. 31, 32.

CHAPTER XI

The Preparation for Modern Missions

Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee. For, behold, darkness shall cover the earth, and gross darkness the peoples; but the Lord shall arise upon thee, and His glory shall be seen upon thee. And nations shall come to thy light, and kings to the brightness of thy rising.—Isaiah lx. 1-3 (R.V.)

BEFORE the Reformation the world was prepared by God for the great revolution which was to follow, just as before the birth of Christ He had all things ready for the first advent of His beloved Son. The art of printing was invented about the year 1440; by means of which the Greek and Roman classics were brought within the reach of the learned, and the Bible to the knowledge of the people.

The conflict in which the Reformers engaged against the corruptions and false doctrines of the Church of Rome was so severe and absorbing, that the Reformation itself did not at once bear fruit in any foreign missionary movement.

About the same time the Church of Rome was stirred up to undertake missions in the New World and elsewhere; and the zealous missionary, Xavier, reached India in 1542. From that time onward, missions to the heathen, in many parts of the world have been carried on with enterprise, zeal and self-sacrifice, under the direction of the "Propaganda" at Rome. Roman

Catholic missions have often shown much hostility to the missions of the evangelical churches of Christendom, and created unnecessary irritation to governments by interference in matters of property and politics.

The Reformation was a spiritual preparation which was absolutely necessary as a starting point for the modern evangelical movement, which has for its object the evangelization of the world. Those churches and nations which adopted the principles and doctrines of the Reformation were brought back to soundness in Christian faith by their common acceptance of the Nicene Creed ; while by means of the Bible translated into the mother tongues of the various nations, each individual had access to the Holy Scriptures, and was thus enabled to learn more and more of the love of God in Christ Jesus, and of His purpose to bless the whole human race through the Gospel.

Simultaneously with the Reformation there was a wonderful opening out of hitherto unknown parts of the world, through the discoveries made by fearless and intrepid explorers.

In 1492 Columbus discovered America.

In 1498 Vasco di Gama found a way to India by the Cape of Good Hope.

The way was thus prepared for the British to enter upon a career of colonization and commerce, which has placed them in the van of the nations of the world, and been one of the means by which they have become the rulers of a great world-wide empire.

On December 31st, 1600, Queen Elizabeth granted a charter to " The Governor and Company of Merchants of London, trading with the East Indies."

Before half a century had passed, the Company had become proprietors of territory at Surat and Madras.

In 1765 political rule and sovereignty were accorded to them, subject only to the supreme power at Delhi.

After the Indian Mutiny in 1857 the rule of the East India Company came to an end, and on November 1st, 1858, the Crown and Parliament of the United Kingdom became directly responsible for the government of the three hundred millions of people who are comprised in the Empire of India.

Although the East India Company and the British Government alike have been not only far from sympathetic with, but even antagonistic to Christian Missions in India, yet British rule has brought about in that great Empire what Roman rule accomplished for the Roman Empire, namely, the establishment of peace, law and order ; and the opening up of the country by commerce, roads, railways, canals, etc., has afforded facilities for the heralds of the Cross to lay the foundations of the spiritual kingdom of our Lord Jesus Christ.

At the time when the British pioneers of trade and commerce began their enterprise in India, religious persecution became rife in England. The Puritans who refused to conform to the usages of the Church of England became the objects of hatred and bitter opposition when they attempted to hold meetings for the worship of God apart from the Established Church. Some of these in the north-eastern part of England, becoming convinced that freedom of worship was impossible in their own land, took refuge in Amsterdam in 1607, and after staying there for about a year settled in Leyden, where they remained for a lengthened period under the guidance and pastoral care of their esteemed minister, John Robinson.

Notwithstanding the religious and civil liberty they

had in Holland, being English people, they longed for a place where they could manifest their nationality as they were not able to do either in their own land or in the country of their adoption, and still enjoy liberty of worship. So, just as God called Abraham and led him forth from his own land to another in order to make of him a great nation, a number of these " Pilgrim Fathers " were, in 1620, guided across the great Atlantic ocean to a new, and, at that time, almost unknown land, there to become the founders of one of the most powerful nations of modern times—the United States of America.

The Pilgrim Fathers, as Bradford one of themselves wrote, had " a great hope and inward zeal of laying some good foundation, or at least to make some way thereunto for the propagating and advancing of the Gospel of the Kingdom of Christ in those remote parts of the world ; yea, though they should be but even as stepping-stones unto others for the performing of so great a work."

CHAPTER XII

Wiiliam Carey and the Baptist Missionary Society

Enlarge the place of thy tent, and let them stretch forth the curtains of thy habitations: spare not, lengthen thy cords, and strengthen thy stakes; for thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited.—Isaiah liv. 2, 3.

BETWEEN the earnest, sincere religious condition of England during the Puritan period and that which prevailed during the early part of the eighteenth century, the contrast is so great as to be almost incredible.

"From the year 1700 till about the era of the French Revolution" (1789-95), says the late Dr. J. C. Ryle, first Bishop of Liverpool, "England seemed barren of all that is really good. How such a state of things can have arisen in a land of free Bibles and professing Protestantism is almost past comprehension. Christianity seemed as one dead, insomuch that you might have said 'she is dead.' Morality, however much exalted in pulpits, was thoroughly trampled under foot in the streets. There was darkness in high places and darkness in low places—darkness in the court, the camp, the Parliament and the bar—darkness in country and darkness in town—a gross, thick, religious and moral darkness—a darkness that might be felt. . . The curse of the Uniformity Act seemed to rest on the Church of England. The blight of ease and freedom from persecu-

tion seemed to rest upon the Dissenters. . . Both parties seemed agreed on one point to let the devil alone and to do nothing for hearts and souls. And as for the weighty truths for which Hooper and Latimer had gone to the stake, and Baxter and scores of Puritans had gone to jail, they seemed clean forgotten and laid on the shelf." Allowing for some rhetorical exaggeration, Bishop Ryle's statement may be accepted as generally true.

This deep spiritual darkness preceded the dawn of the great evangelical revival which was brought about mainly through "a few individuals, most of them clergymen of the Established Church, whose hearts God touched about the same time in various parts of the country."

John Wesley (1703-1791), perhaps the greatest man of his century, was the son of the Rev. Samuel Wesley, Rector of Epworth in Lincolnshire. He studied at Oxford, and became Fellow and afterwards Tutor of his College (Lincoln). It was at Oxford that Wesley, along with some kindred spirits, had the nickname of Methodists given to them. At the commencement of his career as a preacher, he laboured for some two years in the settlement of Georgia, but returned to England February 1st, 1738. From this time forward his long life was spent in the unremitting service of God and man. Deeply impressed with the ignorant and degraded state of the masses of his fellow-countrymen, he entered on an evangelistic career which only terminated with his life. He traversed the country through and through, riding on horseback in all weathers, fearlessly and calmly facing the most violent opposition, preaching in churches when permitted to do so, otherwise in any available building or in the open fields, and founding the great evangelical organization which to this day bears his

name. Wesley and his associates restored evangelical religion to England, and thus prepared the way for its diffusion throughout the world.

Associated with him was his brother Charles, whose hymns, so rich in spiritual experience, are now the priceless possession of all evangelical Christendom.

Another, George Whitefield, became like a flame of fire in the land, and through his powerful preaching thousands of people were convicted of sin and truly converted to God.

To this evangelical movement belonged Selina, Countess of Huntingdon, Fletcher of Madeley, Grimshaw of Haworth, Romaine, Rowlands, Berridge, Henry Venn, Walker of Truro, James Harvey and others.

About the time of John Wesley's death a Baptist minister named William Carey, then thirty years of age, was meditating deeply upon the spiritual needs of the heathen, and endeavouring to stir up his brethren to definite action, ready himself to lead the way. Seven years previously a concert of prayer had been agreed upon by a meeting of Baptist ministers held at Nottingham.

The year 1792 was marked by three important events :

1. The publication of Carey's "Enquiry into the Obligations of Christians to use Means for the Conversion of the Heathens."

2. The preaching of a sermon by Carey at Nottingham on May 30th, from the text at the head of this chapter, and the utterance on that occasion of his famous motto : "Expect great things from God ; attempt great things for God."

3. The formation of the Baptist Missionary Society at Kettering, on October 2nd,—the pioneer English society of modern missions.

Carey was the first missionary of the newly-formed Society. He landed at Calcutta on November 10th, 1793, and wrought laboriously for a period of nearly forty-one years, enduring at first unusual hardships, and always exhibiting great self-denial and self-sacrifice. Along with his companions, Marshman and Ward, and their families, a brotherhood was formed, which lived as a community at Serampore at the small cost of a little over one hundred pounds a year.

Carey's linguistic achievements were extraordinary.

"If we sum up what Carey and his two associates translated themselves, what they had translated by their pundits, but personally revised and corrected, and then what translations of the Bibles were given them by friendly missionaries to be brought out by the Serampore press, we find that they worked upon at least forty translations of the whole Bible or parts of it. Carey's special share of these was the translation of the whole Bible into Bengali, Hindi, Marathi, and Sanskrit, and numerous portions of the Bible into other Indian languages and dialects."*

Carey died on June 9th, 1834, in the seventy-third year of his age.

In addition to what may be called the Book of Genesis of Modern British Missions, the story of the Baptist Missionary Society has many other inspiring pages, redolent of the triumphs of the Gospel, in Ceylon China, Japan, the West Indies and Africa.

* "A History of Missions in India," by Julius Richter, D.D., p. 139.

CHAPTER XIII

The London Missionary Society

And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matt. xxiv. 14. (The text from which the Rev. Rowland Hill preached in Surrey Chapel on Thursday morning, September 24th, 1795.)

THE great spiritual lethargy which prevailed in England and Scotland during the earlier part of the eighteenth century, was followed, as stated in the preceding chapter, by a revival of religion which influenced all sections of the Christian Church. The hearts and minds of good men were, in consequence, raised above the denominational differences which separated them, into the serener and holier atmosphere of that "unity of the Spirit which is the bond of peace."

It was in this kind of spiritual atmosphere that "The Missionary Society," afterwards called "The London Missionary Society," was founded.

The Spirit of God had been moving the hearts of other men besides William Carey and those who were associated with him. There were Church of England clergymen like the Rev. Dr. Haweis, Rector of Aldwinkle, Northamptonshire, and the Rev. Melville Horne, who even before the formation of the Baptist Missionary Society, had attempted something in the direction of prayer for, and active operations in, missionary work.

Associations of Independent Churches in Warwickshire

and Worcestershire also earnestly considered the matter, and, by resolution, expressed sympathy with the same object.

An article on the subject of Missions to the heathen, written by the Rev. Dr. Bogue, Presbyterian minister of Gosport, appeared in the *Evangelical Magazine* in September, 1794. This met with a very sympathetic response, which took the form of "a meeting of ministers 'of various denominations,'" held at Baker's Coffee House in Change Alley, Cornhill, London, on November 4th, 1794. This meeting was followed by others for prayer and consultation, held during the following months at the "Castle and Falcon Inn," Aldersgate Street. The outcome was the calling of a general conference for September 22nd, 23rd and 24th, 1795.

At a preliminary meeting held on Monday, September 21st, 1795, it was unanimously decided: "That it is the opinion of this meeting that the establishment of a society for sending missionaries to the heathen and unenlightened countries is highly desirable."

The great fundamental principle of the Society—which remains the same to the present day—was then adopted. This was ratified at the first general meeting held in May, 1796. It is as follows:—"As the union of Christians of various denominations in carrying on this great work is a most desirable object, so, to prevent, if possible, any cause of false dissension, it is declared to be a fundamental principle of the Missionary Society that its design is not to send Presbyterianism, Independency, Episcopacy, or any other form of Church Order and Government, (about which there may be difference of opinion among serious persons), but the glorious Gospel of the blessed God, to the heathen; and that it shall be left (as it ought to be left) to the

minds of the persons whom God may call into the fellowship of His Son from among them to assume for themselves such form of Church Government as to them shall appear most agreeable to the Word of God."

An excellent Treasurer was found in Mr. Joseph Hardcastle—an example of the many Christian men engaged in trade and commerce whose services to the cause of Christ, both at home and abroad, have been inestimable. For many years the committee meetings of the Society were held in his office at Old Swan Stairs, near London Bridge. This office was also the birthplace of the Religious Tract Society and the British and Foreign Bible Society.

In the space at our disposal it is impossible to do more than summarise the operations of this noble society. The South Seas were the scene of its first efforts. On March 6th, 1797, eighteen missionaries landed from the sailing ship the *Duff*, in Otaheite (Tahiti). Island after island of the Pacific Ocean was visited and occupied for Christ, and altogether wonderful are the records of missionary triumphs won through the instrumentality of John Williams, George Turner, A. W. Murray, S. McFarlane, W. G. Lawes, James Chalmers and many others in those regions.

The Society next commenced, in 1798, a mission in North India, and another in South India in 1804.

In 1799 Dr. Vanderkemp began his labours in South Africa under the auspices of the Society. This vast dark continent has been the sphere in which many noble missionaries have wrought. The heroic lives and labours of Robert and Mary Moffat, and of their even more celebrated son-in-law, Dr. Livingstone, are known throughout Christendom.

The centenary of the arrival of Dr. Morrison in China

was celebrated in 1907, by the holding of a great united missionary conference at Shanghai. He was appointed by the London Missionary Society for China in 1806, and entered Canton in 1807.

A mission to the slaves of the West Indies was begun in 1808.

Madagascar, afterwards the scene of so many martyrdoms, was entered in 1818.

A striking and impressive pictorial illustration of the progress made by this Society in a little over one hundred and ten years, was seen in the great missionary exhibition, entitled "The Orient in London," held in the Agricultural Hall in the summer of 1908.

CHAPTER XIV

The Presbyterian Churches

Now there were at Antioch, *in the church there*—as prophets and teachers—Barnabas, Symeon, surnamed "the black," Lucius the Cyrenaean, Manaen (who was Herod the Tetrarch's foster-brother), and Saul. While they were worshipping the Lord and fasting, the Holy Spirit said, Set apart for Me, now at once, Barnabas and Saul, for the work to which I have called them. So, after fasting and prayer and the laying on of hands, they let them go.—Acts xiii. 1-3 (N.T.M.S.).

FOLLOWING the example set in London, the Edinburgh Missionary Society (afterwards called the Scottish Missionary Society), and the Glasgow Missionary Society, were founded in 1796. In the same year a memorable debate took place in the General Assembly of the Church of Scotland, when the subject of the sending of the Gospel to the heathen was brought forward. The motion was characterized by certain ministers as "improper and absurd," while the proposal to have a collection for missions fixed by the authority of the Court was deemed by some "a legal subject of penal prosecution." "Rax (reach) me that Bible," said the venerable Dr. Erskine to the Moderator, and as the preface to speech he read aloud Matthew xxviii. 18-20, "which burst on the assembly like a clap of thunder." Notwithstanding this the Church of Scotland did not undertake foreign missionary work of its own until 1829, when it sent Dr. Alexander Duff to India.

The Scottish and Glasgow Missionary Societies, how-

ever, led the way to the adoption of missions to the heathen as an organized part of the work of the Church of Scotland.

The Scottish Missionary Society had the honour of sending out to the West Coast of Africa one who became the first martyr-missionary of modern times—Peter Greig. The Glasgow Missionary Society called forth a Barnabas in Robert Haldane, who sold his beautiful estate in order to found a mission at Benares. This purpose, however, was frustrated by the opposition of the East India Company. He and his brother James, therefore, devoted to Scotland that evangelistic zeal and energy which would otherwise have been gladly used to enlighten the greater darkness of India.

The work of these two societies was, afterwards, merged in the foreign missionary department of the Churches.

It is to the honour of the Presbyterian Churches throughout the world, that instead of allowing their missionary operations to be guided by societies which are not an essential part of their church organization, this work is done by the church in its collective capacity. That which was written by St. Paul concerning "the church of the Thessalonians" may with equal truth be said about the churches of the Presbyterian Order: "from you sounded out the word of the Lord."

In 1829, the Church of Scotland sent out to India Dr. Alexander Duff, whose greatness as a missionary educationist and statesman it is difficult adequately to describe. He not only laid the firm and solid foundation of Christian educational missionary work in India, but by his repeated visits to the homeland, and by his tour in America in 1854, he did much to kindle the flame of missionary enthusiasm in the hearts of many.

When the disruption of the Church of Scotland took place in 1843, Dr. Duff and all the rest of the missionaries attached themselves to the seceding Church—the Free Church of Scotland.

In consequence of the retention of missionary property and equipment by the Established Church of Scotland, Dr. Duff and his fellow missionaries were obliged to recommence most of their work. This they did with great energy and enthusiasm and with signal success.

Dr. Duff's ideal, so far as the home churches were concerned, was to have a missionary association consisting of the communicants of each church ; which would thus become an important factor in praying for, and giving towards the great work of evangelizing the world.

The missionary operations of the Established Church of Scotland, of the United Free Church of Scotland, and of the Presbyterian Churches of England, Ireland Wales, Canada, Australia, and America are carried on with great efficiency in India, Africa, China, Japan, Siam, Persia, Egypt, Arabia, Syria, the New Hebrides and the Turkish Empire.

CHAPTER XV

The Church Missionary Society

Though thy beginning was small, yet thy latter end should greatly increase. For enquire, I pray thee, of the former age, and prepare thyself to the search of their fathers; shall not they teach thee, and tell thee, and utter words out of their heart?—Job viii. 7, 8, 10. (Quoted on title page of Vol. 1, of Dr. Eugene Stock's "History of the Church Missionary Society.")

ANOTHER result of the Evangelical Revival of the eighteenth century was the formation of the Church Missionary Society. The earliest leaders of that great religious movement had all entered into rest, but their works still followed them. Instead of the fathers there had grown up their children, of the same evangelical faith, who united together in preaching the Gospel and in benevolent and philanthropic efforts on behalf of their fellow-men.

Men of very different ecclesiastical views were, at the same period of time, moved by the Spirit of God to undertake the work of evangelizing the heathen. William Carey, the Baptist, was already in India. Carey when about eighteen years of age was led to Christ by Thomas Scott, then Curate of Olney, better known as "The Commentator." The London Missionary Society had been formed on an undenominational basis, and earnest-minded clergymen and laymen of the Church of England felt that the National Church should also undertake definite evangelical missionary work on its own account in heathen lands.

A Society formed by the Revs. John Newton, Richard Cecil and others, known as "The Eclectic Society," had repeatedly discussed the question, and on February 18th, 1799, the Rev. John Venn, Rector of Clapham, introduced the subject: "What methods can we use more effectively to promote the knowledge of the Gospel among the heathen." Mr. Venn enunciated the following four principles: (1) Follow God's leading; (2) Begin on a small scale; (3) Put money in the second place not the first; let prayer, study and mutual converse precede its collection; (4) Depend wholly upon the Spirit of God.

In the discussion which followed, the Rev. Charles Simeon, of Cambridge, took a prominent part, urging the imperative need of prompt action.

It was decided to form a society immediately. At a meeting held on April 1st, 1799, rules were drawn up, and on the 12th of the same month the "Society for Missions to Africa and the East" was instituted at a meeting held in the "Castle and Falcon Hotel," Aldersgate Street, London. Sixteen clergymen and nine laymen were present. The name was altered in 1812 to "The Church Missionary Society for Africa and the East."

The first resolution was as follows:—

"That it is a duty highly incumbent upon every Christian to endeavour to propagate a knowledge of the Gospel among the heathen."

From this small beginning this Society has become the largest of all the Protestant Missionary Societies. Extraordinary difficulties had to be overcome owing to the general disfavour with which the Society was at first regarded, and the dearth of men prepared to undertake the work. The field now occupied by the

Society is very extensive and much success has attended its operation.

In West Africa—"the white man's grave"—a large native church has been gathered out of heathenism, at the cost of many lives of European missionaries, by the efforts of such men as W. A. B. Johnson, the negro Bishop Crowther, and many others.

In East Africa, Krapf and Rebman, who were German Lutherans, pioneered the way for the explorations of Burton, Speke, Grant, Livingstone and Stanley. Through the last-named, in 1875, came the invitation from Mtesa, King of Uganda, which led to the opening of the Nyanza Mission. In connection with this mission Alexander M. Mackay lived his heroic life, and Bishop Hannington died his martyr death. In 1893 a remarkable revival broke out, which produced extraordinary results in connection with the Uganda mission, of which a missionary present at Keswick Convention in 1897, testified :—

"We have seen such wonderful sights as the world has never seen."

The following is a brief summary of the results attained by this Society :—

In the East : Palestine, Egypt, Arabia and Persia have been occupied by missions.

In India : North, North-West, Central and South, the Society has many English and native agents and agencies at work, while in Ceylon the Gospel is being proclaimed from many centres.

China—hard ground for the first eleven years—is now yielding much fruit.

In Japan, too, the Society has been at work since 1869, though missionaries from America are there in much larger numbers.

New Zealand has responded to the Gospel invitation given through the missionaries of this Society by the conversion of almost the entire Maori race.

The Dominion of Canada, in its most northerly and most winterly regions, stretching right across to the North Pacific, is a vast territory where heroic self-sacrificing endurance has been shown by a number of its missionaries, through whose instrumentality many of the native Red Indian people also have been led to Christ.

CHAPTER XVI

Other Church of England Societies

That thy way may be known upon earth, thy saving health among all nations.—Psalm lxvii. 2.

The Society for Promoting Christian Knowledge was founded in 1898. The object of the promoters was "by due and lawful methods to promote Christian knowledge," and its chief work is the publication of books in connection with the Church of England. Bibles and Prayer-Books in a large number of languages are issued by it.

In its early days it was closely associated with Protestant Missions to India by aiding financially the Danish-Halle Mission at Tranquebar, and, at a later date, the Trichinopoly Mission, in connection with which the renowned Christian Frederic Schwartz laboured with much success for a period of twelve years.

At the present day the Society assists in the maintenance of bishops and clergy for colonial and missionary dioceses, in training candidates for holy orders, in preparing native students for lay mission work, in establishing and developing medical missions in the East, and in training men and women as medical missionaries.

The Society for the Propagation of the Gospel in Foreign Parts

The opening up of newly-discovered lands by emigration from the United Kingdom, led, in 1701, to the incorporation by Royal Charter of this Society, whose primary object was to minister to our own fellow-countrymen who had settled in the new Colonies. Its first missionaries landed at Boston in 1702. Many others followed, including the Rev. John Wesley, who laboured in Georgia for two years (1735-8), as has been already stated.

Like the Society for Promoting Christian Knowledge, the Society for the Propagation of the Gospel showed its interest in the Danish-Halle Mission in India, by contributing a sum of money and a collection of books to Ziegenbalg and Grindler at Tranquebar.

The S.P.G. did not become distinctly missionary until after the opening of India to the Gospel in 1813. In 1818 it voted £5,000 to Bishop Middleton (Calcutta) for missionary purposes, and gave £45,000 towards the Bishop's College. Since then it has continued to aid in founding bishoprics in almost every part of the world, while it has also established missions in various parts of India, Ceylon, Borneo, China, Japan, Mauritius, (the diocese consisting of that island and about seventy other little islands scattered over the Indian Ocean); also in Madagascar, and New Zealand.

The last-named diocese had for its first bishop George Augustus Selwyn. A man of great athletic powers—he rowed in the first inter-university boat race in 1829—he was, besides, a great pedestrian and swimmer. While on his way out to his new diocese, he studied Maori, so successfully that on his arrival he could address

the natives in their own language. On the same voyage he mastered the science of navigation, of which he made practical use on his own missionary voyages. In 1867, rather against his own desire, he was appointed Bishop of Lichfield.

In 1855, Bishop Selwyn took out with him to New Zealand John Coleridge Patteson, who, in 1861, was consecrated Bishop of Melanesia. After a most devoted life of sixteen years, spent amongst the Melanesian Islands, Bishop Patteson met with his death at the hands of the natives of Nukapu, on September 20th, 1871. This act, it is believed, was committed as a reprisal for shameful treatment previously received by the natives from unscrupulous white men.

The South American Missionary Society

In 1844, through the efforts of a Christian Officer of the Royal Navy—Captain Allen Gardiner—the Patagonian Mission was formed for the purpose of reaching the natives of Tierra del Fuego. These were described by Charles Darwin as the very lowest of the human race, to whom it was utterly useless to send missionaries. Two attempts made by Gardiner to settle amongst them ended in failure. His final effort in 1850, when, along with six companions he again endeavoured to establish a mission, involved the whole party in months of great suffering which terminated in their death, Captain Gardiner being the last survivor. When death was near he wrote :—" If I have a wish for the good of my fellow-men, it is that the Tierra del Fuego Mission might be prosecuted with vigour, and the work in South America commenced."

In 1859 another attempt to inaugurate a mission on the mainland resulted in the massacre of the missionaries

and of all the crew of the *Allen Gardiner* Mission vessel except one. In 1869, a landing was effected by the Rev. W. H. Stirling, who was able to obtain a footing amongst the natives at Ooshooia, where he spent seven months in a small wooden hut, gaining great influence over the natives. In the same year Mr. Stirling was consecrated first bishop of the Falkland Islands.

Christianity having thus found an entrance, the progress since then has been remarkable. Three Mission stations have become centres of Christian villages. Many of the natives are now Christians, living in cottages with gardens attached, and are engaged in the usual occupations of civilized life.

Mr. Darwin expressed his surprise at the change, in the following words :—" The results of the Tierra del Fuego Mission are perfectly marvellous, and surprise me the more, that I had prophesied for it complete failure." He also became a subscriber to the Mission.

By means of consular chaplaincies active efforts are carried on in many of the chief cities of South America.

The Universities Mission to Central Africa.

In 1857 Dr. Livingstone proposed that the Universities of Oxford and Cambridge should undertake a Mission to Central Africa. This was accordingly commenced in 1859, and in 1861 Bishop Mackenzie and his party, under Livingstone's guidance, settled at Magomero. This place, though high and cool, was found to be inconvenient, and in 1862 Bishop Mackenzie died from exposure and fatigue : other deaths followed. It was, therefore, resolved to settle at Zanzibar, where, during ten years, Bishops Tozer and Steere laid a solid foundation for future work.

Slave children rescued by British cruisers from slave-dhows are here taken charge of, instructed, baptized, and taught useful trades.

All necessary steps have been taken to facilitate the acquirement of a working knowledge of the languages of this part of Africa, especially Swaheli, by reducing them to writing, by the preparation of grammars and dictionaries, and by the translation of portions of the Holy Scriptures.

In 1875, at Magila on the mainland, a colony of released slaves, trained by the mission, was established.

In 1876, a half-way station between Zanzibar and Lake Nyassa was opened at Masasi.

A steam vessel, the *Charles Janson*, was, in 1885, taken up the Zambesi and Shire rivers in small sections and put together at Matope. This steamer is now plying on Lake Nyassa, with its headquarters at the Island of Lukoma, in the very centre of the slave-trading district.

There are thus three separate branches of this Mission.

1. In Zanzibar, for the instruction and training of released slaves.
2. On Lake Nyassa, where the slave trade is most firmly rooted.
3 In the Usambara and Rovuma districts 5° and 12° south of the Equator.

Although, in its earlier days, the Society for the Propagation of the Gospel manifested Christian fellowship by helping the German Protestant Missionaries of the Danish-Halle Mission in India, yet it is to be regretted that in more recent years it has frequently adopted an exclusive and unfraternal attitude towards other Protestant and Evangelical Missionary Societies,

and, along with the Universities' Mission to Central Africa, it has developed in a sacerdotal direction. It should be added, however, that the S.P.G. sent its chosen representatives to the World Missionary Conference in Edinburgh in 1910, although upon the condition that Missions to Roman Catholic countries should not come within the purview of the Conference.

CHAPTER XVII

The Wesleyan Methodist Missionary Society, and other Methodist Missionary Societies

Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty; for all that is in the heaven and in the earth is thine; thine is the kingdom, and thou art exalted as head above all.—1 Chronicles xxix. 11.

On the monument to John and Charles Wesley in Westminster Abbey, the words of the motto adapted by the former are inscribed: "The World is my Parish."

It was therefore in keeping with the expansive nature of the Methodist movement that it soon crossed the Atlantic and took root in the American colonies. To these, two missionaries were sent out by the English Conference of 1769. This step led to the formation of the Methodist Episcopal Church of America.

Dr. Thomas Coke, driven out of the Church of England for preaching in the open-air, became a fellow-worker of John Wesley's, and, as an itinerant missionary, visited America nine times. On his second voyage, accompanied by three companions, instead of reaching Nova Scotia, for which they were bound, they were driven by adverse winds to the island of Antigua, where they arrived on Christmas Day, 1786. This unanticipated event led to the commencement of a mission to the slaves of the West Indies, which was a means of much blessing.

Dr. Coke was the great pioneer of Wesleyan Methodist Missions. When voyaging towards Ceylon in 1813, along with a band of helpers, he died at sea. A mission was, nevertheless, established at Ceylon by Dr. Coke's coadjutors, and the work has continued to prosper and extend.

In 1814 John McKenny was sent out as the first Methodist missionary to South Africa, but on account of difficulties he was soon after removed to Ceylon. In the following year, 1815, Barnabas Shaw and his wife reached Cape Town, where he was forbidden by the Dutch to preach the Gospel. Nothing daunted, the brave missionary bought a yoke of oxen and a cart, and placing his wife and all his possessions in the cart, turned the oxen in the direction of the interior. For twenty-seven days they journeyed, and had travelled a distance of three hundred miles, when, on encamping for the night, they saw, not far away, a company of Hottentots. On speaking to them, the missionary discovered that, under the leadership of their chief, they were on their way to Cape Town for the purpose of finding a missionary "to teach them the great Word" as they expressed it. How wonderful was this meeting on the almost illimitable veldt! Missionary and natives went together to Namaqualand, where the foundation was laid of a work which has resulted in tens of thousands of converts.

These and other preliminary efforts led to the organization of the Wesleyan Methodist Missionary Society in 1816.

Work in India was begun at Madras in 1817, and is now carried on by the Society in three ecclesiastical districts, *viz.*, Madras, Negapatam and Trichinopoly. Mysore, Hyderabad, Calcutta, Lucknow and Upper

Burmah are also centres of Wesleyan Methodist missionary effort.

In 1822 the Rev. Walter Lawry, from Sydney, visited Tonga, one of the group of Friendly Islands in the Pacific Ocean. He was followed, in 1826, by the Rev. John Thomas and John Hutchinson, the first appointed Wesleyan missionaries. After only eight years of labour there was a wonderful work of grace in these Islands. Amongst the converts was "King George," who, though formerly a fierce savage, became an exemplary Christian ruler. He was six feet four inches in height, of fine physique, his face inspired confidence, and his demeanour was that of a gentleman. An English admiral who visited the islands a few years ago said: "He is every inch a king! Give him twenty-one guns!" *i.e.*, a royal salute.

From these islands it was resolved to attempt the evangelization of the Fiji group and in 1835 a beginning was made on the island of Lakemba, by the Revs. William Cross and David Cargill.

During four years labour such a measure of success had followed their efforts that the Revs. John Hunt and J. B. Lythe were sent to Taviumi, the "Garden of Fiji." About this time there arrived at Lakemba from England the Rev. James Calvert and his wife, missionaries sent out by the Wesleyan Society. Mr. Calvert was the means of doing a wonderful work in these islands of which a more detailed account is given in Part II., Chapter XIV.

In South Africa great advances have been made by this Society from Capetown northwards, into the Transvaal, Swaziland, Zululand, Stellaland and British Bechuanaland.

It may here be mentioned that other branches of the

Methodist Church also have their missionary societies. The United Methodist Church has forty-nine missionaries in the foreign field; twenty-five in China, fourteen in Africa and ten in Jamaica. Also the Welsh Calvinistic Methodists have a mission amongst the Khasi in India, and the Primitive Methodists have established missions at Fernando Po, Cape Colony, and to the north of the Zambesi in Africa.

CHAPTER XVIII

The Society of Friends

For perhaps it was for this reason he was parted from you for a time, that you might receive him back wholly and for ever yours ; no longer as a slave, but as something better than a slave —a brother peculiarly dear to me, and even dearer to you, both as a servant and as fellow Christian.—*Philemon*, 15, 16 (N.T.M.S.)

One of the last messages penned by Dr. Livingstone in the heart of Africa was as follows : " All that I can say in my solitude is, may Heaven's richest blessing come down on every one—American, English or Turk—who will help to heal this open sore of the world "—slavery.

It is to the honour of one branch of the Church of Christ, and that, numerically, one of the smallest, that it was not only the first to give its testimony against slavery, but that by that very testimony it has leavened the entire church of Jesus Christ, and led many nations to declare slavery illegal.

As early as 1671, George Fox, the founder of the Society of Friends, visited the island of Barbadoes, where he saw a mild form of slavery and condemned it. Owners were exhorted by him to remember that their slaves were brethren, and to train them up in the fear of the Lord. About three-quarters of a century later, the soul of John Woolman was " afflicted by the prevalence of slavery," in America, which was to him " as a dark gloominess overhanging the land."

At this time large numbers of negroes were being forcibly taken from their African homes and deported to the New World, in many cases with the most revolting

inhumanity. Woolman's humble, tender and faithful dealing with slave-owners belonging to the Society of Friends in America, was, to a large extent, the means of freeing the Society from complicity with the traffic.

In England, likewise, the "Friends" bore a faithful testimony against the evil, and were the *only* religious body which memorialized the House of Commons on the subject. During the Anti-Slavery movement, of which William Wilberforce was the Parliamentary leader, they rendered conspicuous service to the great cause; and whereas, formerly, the Society stood alone in its protest, all the churches of Christendom are now united in their condemnation of the inhuman trade.

The Society of Friends, in recent years, has taken an active and important part in efforts on behalf of the oppressed in all parts of the world.

It was not until the year 1866 that the Friends' Foreign Mission Association was established, though as early as 1833 the question of missions to foreign lands had been officially brought before the Yearly Meeting in London, and in 1859 George Richardson, of Newcastle, "wrote with his own hands sixty long letters" upon the subject, to his fellow-members. The appeals of the Rev. William Ellis, the Madagascar missionary, also aided in quickening missionary interest throughout the Society.

The work of the Association is carried on in India (twenty-nine missionaries), with headquarters at Hoshangabad, in the Central Provinces; in Madagascar (twenty-two missionaries)—where there has been a large increase in congregations, schools and other Christian agencies; in China, in the province of Szechuan (thirty-one missionaries); in Ceylon (twelve missionaries); and in Syria, on the Lebanon (ten missionaries).

CHAPTER XIX

The China Inland Mission and other Missions

And Jesus answering saith unto them, Have faith in God. Verily I say unto you, Whosoever shall say unto this mountain, Be thou taken up and cast into the sea; and shall not doubt in his heart, but shall believe that what he saith cometh to pass; he shall have it. Therefore I say unto you, All things whatsoever ye pray and ask for, believe that ye have received them, and ye shall have them.—Mark xi. 22-24 (R.V.).

THE history of the beginnings of the China Inland Mission is, largely, the history of its founder, Dr. J. Hudson Taylor, whose father, an earnest and successful evangelist, was deeply moved by the spiritual needs of that great empire. As he could not himself hope to go abroad as a missionary, he prayed that if God should give him a son, he might be led to devote his life to the evangelization of China. This prayer, offered before the birth of J. Hudson Taylor, was answered in due time.

"The effectual fervent prayer" of his mother and sister resulted in Hudson Taylor's conversion when He was about fifteen years of age, and, some months afterwards, he was led to dedicate himself to God. "Well do I remember," he says, "as in unreserved consecration I put myself, my life, my friends, my all, upon the altar, the deep solemnity that came over my soul with the assurance that my offering was accepted."

After completing his medical studies, and at the same time receiving that more important spiritual training and equipment from the Greatest of all Teachers, he sailed for China in September 1853, arriving at Shanghai on March 1st, 1854. For a period of seven years he laboured in China in association with the Rev. Dr. Medhurst, of the London Missionary Society, the Rev. J. S. Burdon, of the Church Missionary Society (afterwards Bishop of Victoria, Hong Kong), the Rev. W. C. Burns, of the English Presbyterian Mission, and others. Ill-health necessitated his return to England in 1860. This seemed a great trial, particularly as he was informed by medical advisers that for years to come his return to China was impossible.

The waiting period, however, gave him the opportunity of considering the needs of China as a whole; and, for several years he was engaged in conjunction with the British and Foreign Bible Society in the revision of the New Testament in the colloquial dialect of Ningpo.

During the whole of these years the needs of China lay heavily on his heart and mind; much prayer was offered, and earnest consultations held with friends.

"On Sunday, June 25th, 1865," he says, "unable to bear the sight of a congregation of a thousand or more Christian people rejoicing in their own security, while millions were perishing for lack of knowledge, I wandered out on the sands (at Brighton) alone, in great spiritual agony; and there the Lord conquered my unbelief, and I surrendered myself to God for this service. I told Him that all the issues and consequences must rest with Him; that as His servant, it was mine to obey and to follow Him—His to direct, to care for, and to guide me and those who might labour with me. Need I say that peace at once flowed into my burdened heart."

In that same year the China Inland Mission was organized, having the following three guiding principles

1. No denominational test is applied to missionary candidates, the possession of an evangelical scriptural faith being the chief requisite.

2. Spiritual preparation is the essential. Educational equipment, though important, not essential.

3. No direct appeal for funds is ever to be made to men, nor must missionaries reckon upon a fixed salary; but both mission and missionaries must look to God for the supply of all their need.

As the Mission is international as well as interdenominational, missionaries from all the principal denominations have been sent out by it from the United Kingdom of Great Britain and Ireland, and also from Finland, Sweden, Norway, Denmark, Germany, the United States, Canada, Australia and New Zealand.

At the time when the mission was organized there were only ninety-seven missionaries in the whole of China. Since then the whole of the unoccupied provinces have been entered, and the number of missionaries in China has very largely increased.

At the close of 1910 the China Inland Mission had 968 missionaries in China, 215 stations, 840 out-stations, 1,043 chapels, 8 hospitals, 46 dispensaries, 59 opium refuges, and more than 271 day and boarding schools with about 5,844 scholars.

Since the commencement of the Mission 36,500 Chinese have been received into Church fellowship. In 1910 there were 25,155 communicant members, of whom 2,837 were added during the year.

During the Boxer rising in 1900, the mission suffered terribly through loss of life and property. No fewer than fifty-eight of its missionaries and twenty-one of

their children lost their lives, besides many native Christians.

The Salvation Army

The work of the Salvation Army in Non-Christian lands began in India in 1882. At the present time its operations are carried on in Travancore, Madras, the Telegu Country, Calcutta, the United Provinces, the Punjab, Gujerat, Rajputana, Panch Mahals, Bombay, the Marathi country; and also in Ceylon.

On the island of Java, amongst the Chinese, and amongst the poor and needy, the army is engaged in its evangelistic and beneficent work.

In Japan, too, in addition to the usual evangelistic agencies, the Army has a rescue home for the help of girls, who, in many cases, are sold to a life of sin.

In 1910 a beginning was made in Korea.

Amongst some of the native tribes of Cape Colony, in Mashonaland, and on the Rand in South Africa, missionary and rescue work is being vigorously prosecuted.

The North Africa Mission, formed in 1881, and remodelled in 1883, seeks to reach the Mohammedans in that part of the dark continent. Its fields of labour are Algeria, Morocco, Tunis and Northern Arabia.

The Regions Beyond Missionary Union, whose headquarters are the East London Institute for Home and Foreign Missions, Harley House, Bow, London, E., maintains the Congo-Balolo Mission, with 41 missionaries and 8 stations. In South America, "the Neglected Continent," it carries on the Peruvian Mission, with 18 missionaries and 4 stations; the Argentine

Mission, with 15 missionaries and 6 stations; the Colombia Mission with 2 missionaries and 1 station; and in India, the Behar Mission, with 14 missionaries and 4 stations.

The South Africa General Mission was founded in the year 1888. Like the China Inland Mission it is interdenominational. Its aim is threefold :—

(1) To evangelize the heathen.

(2) To rouse the Christian Church to a holier life.

(3) To aid existing evangelical missions and churches.

In the comparatively short period of twenty years great progress has been made. Many stations have been opened, for the most part along the south-east coast of Africa, extending from Cape Town to the north of the Zambesi River. The most northerly station is Lulwe, in British Central Africa.

CHAPTER XX

Missions to the Jews

To the Jew first.—Romans i. 16.

ALTHOUGH Christianity came through the medium of the Hebrew race, and the Saviour Himself, His first disciples, the first Christian martyrs and the first apostles, were Jews; yet after the earliest period of the Christian era, but few efforts were made to reach the Jews with the Gospel. On the contrary, in the middle ages, the Jews passed through great persecutions, and endured inhuman cruelties in almost every country of Europe, Asia and northern Africa.

At the beginning of the nineteenth century no organized effort had yet been made to Christianise the Jews. One hundred years later there were 28 British societies, with 481 missionaries at 120 stations; 20 European societies, with 40 missionaries at 29 stations; 32 American missions, with 80 missionaries at 47 stations; 9 societies in other countries, with 47 missionaries at 17 stations. Total—89 societies, with 648 missionaries at 213 stations.

In the year 1801, a Christian Jew named Frey, a student of Berlin, responded to the invitation of the London Missionary Society which designated him for Africa. While in London, however, he was deeply impressed by the deplorable spiritual condition of his compatriots, and asked to be allowed to labour amongst

them. This was agreed to by the Directors, and, in 1809, " The London Society for Promoting Christianity among the Jews " was organized on undenominational lines. In the year 1815, there was a reconstruction of the Society, when, by an amicable arrangement it became identified with the Church of England.

This society now employs some 230 agents in England, Holland, Germany, Austria, Roumania, Russia, Palestine, Constantinople, Smyrna, Damascus, Persia, North Africa, Abyssinia and Canada.

Many remarkable results have followed, such as the conversion, in 1825, of Michael Solomon Alexander, a Plymouth Rabbi, who became a missionary of the society, and afterwards, in 1841, the first bishop of the Church of England in Jerusalem.

In 1839 the Church of Scotland sent a deputation consisting of Professor Black, Dr. Keith, Mr. (afterwards Dr.) Andrew Bonar and Mr. R. Murray McCheyne, to Palestine and the East, " to see the real condition and character of God's ancient people, and to observe whatever might contribute to interest others in the cause."

It was through an accident to Dr. Black that his route and that of Dr. Keith was changed, so that on their return journey they passed through Budapest, in Austria-Hungary, where Dr. Keith became dangerously ill of cholera. Hearing of his illness the Archduchess Maria Dorothea hastened to his side and herself nursed him, telling him of her long-continued prayers for some one to carry the Gospel to those around her ; acquainting him with the state of the Hungarian Jews, and promising protection to any worker amongst them who might be sent to the city.

By means of the Mission ultimately established in Budapest, Adolph Saphir, afterwards a distinguished

Presbyterian minister in London, was led to the Saviour.

The Presbyterian Churches in Scotland—Established and Free—continue to carry on missionary work amongst the Jews, as also do the Presbyterian Churches of England and Ireland.

In 1842 the British Society for the Propagation of the Gospel among the Jews was founded in London by evangelical Christians. It began with four agents and has now upwards of one hundred who work amongst the Jews in England, Germany, Austria, Russia, Turkey and Palestine.

In 1876 the Mildmay Mission to the Jews was commenced by Mr. John Wilkinson. Its operations are chiefly in London, but work is also carried on in Pomerania, Bohemia, Austria-Hungary, Galicia, North Africa, Morocco and Russia.

There are also other English Societies.

It is computed that the number of Jewish baptisms during the nineteenth century was no less than 224,000, being in the proportion of one to every 120 of the Jewish race.

CHAPTER XXI

The British and Foreign Bible Society and other Bible Societies

The Word of the Lord endureth for ever.—1 Peter i. 25.

Heaven and earth shall pass away, but My Word shall not pass away.—Matthew xxiv. 35.

In one of the principal business thoroughfares of London, almost under the shadow of St. Paul's Cathedral, stands a building of noble proportions, which, in some respects, is the most wonderful building in the world. In it there are treasures of priceless worth. From it in a constant, never-ending stream, pass out to the very ends of the earth "leaves of the tree of life which are for the healing of the nations." This building is the home of the British and Foreign Bible Society. Its foundation was laid on June 11th, 1866, by the then Prince of Wales (afterwards His Majesty King Edward the Seventh), on a day when "the sun shone brightly." Two thousand people were gathered together within a spacious amphitheatre for this important and significant event.

It is said to have been through a little Welsh girl named Mary Jones that this great Society was first brought into being.

In her eagerness to become the possessor of a Bible, this little girl trudged barefoot over the Welsh mountains, a distance of about twenty-five miles, to the home of the

Rev. Thomas Charles, of Bala, and having obtained the much desired book she walked home again, having accomplished a journey of about fifty miles. When next Mr. Charles attended the meeting of the recently formed Religious Tract Society in London, he mentioned this incident, and asked the Committee to consider how the need for Bibles in Wales might be met. The Secretary of the Society, Rev. Joseph Hughes, said: "Surely a Society might be formed for the purpose; and if for Wales, why not also for the Empire and the world." This suggestion bore fruit in the formation of the British and Foreign Bible Society on March 7th, 1804.

Like the Religious Tract Society (founded May 1799), out of which it sprang, the British and Foreign Bible Society was one of the fruits of the Evangelical Revival. Amongst its founders were Lord Teignmouth (its first President), William Wilberforce, Charles Grant, Granville Sharp, Thomas Babington, Zachary Macaulay and Henry and John Thornton.

In 1771 John Wesley had published a volume of his sermons with a preface written by himself, in which the following words appear: "I am a creature of a day, passing through life as an arrow through the air. I am a spirit come from God and returning to God, just hovering over the great gulf, till a few moments hence I am no more seen! I drop into an unchangeable eternity! I want to know one thing—the way to heaven—how to land safe on that happy shore. God Himself has condescended to teach the way; for this very end He came from heaven. He hath written it down in a book. Oh, give me that book! At any price give me the book of God!"

That which John Wesley had so earnestly desired is fulfilled by the British and Foreign Bible Society,

whose sole object is to "encourage the wider circulation of the Holy Scriptures without note or comment."

Its Committee and officers represent the two great sections of English Christianity, *viz.*, the Church of England and the Free Churches.

In 1804 the Bible was circulated in about forty living languages, and was thus brought within the reach of two-tenths of mankind. One hundred years afterwards, mainly through the efforts of this Society, it could be read, in whole or in part, in four hundred and thirty languages and dialects, understood altogether by seven-tenths of mankind.

Closely allied with this noble Society are: (1) The National Bible Society of Scotland, formed in 1861 by a union of earlier Scottish Societies; and (2) The American Bible Society, organized in New York in 1816. Both these Societies have co-operated with the parent Society—the Scottish, in translations of the Scriptures into Efik (Old Calabar), Malay, Chinyangia, Wen-li, Korean, Tannese and Japanese,—the American, in translations into various Oriental languages, including both ancient and modern Syriac, Armeno-Turkish, Hebrew-Spanish, Arabic, Armenian, Turkish, Bulgarian and Persian, Chinese, Siamese and Japanese.

Other Bible Societies engaged in similar work are the Hibernian, Danish, Netherlands, Norwegian, German, French and Swiss.

The Trinitarian Bible Society, founded in 1831, has for its object the circulation of translations made only from the original Scriptures.

The Bible Translation Society, established in 1840, works in connection with the missionaries of the Baptist Missionary Society, whom it aids in their translations of the Scriptures into the languages of the East.

CHAPTER XXII

The Religious Tract Society and other Pure Literature Societies

A word spoken in due season, how good is it.—Proverbs xv. 23.

A word fitly spoken is like apples of gold in pictures of silver. —Proberbs xxv. 11.

In the Life of Rowland Hill, by William Jones, it is stated that: "In the year 1799, the Rev. George Burder mentioned to Rowland Hill his wish to form a Society for the publication of small and cheap religious books. The design was at once approved by Mr. Hill, and after the Missionary Sermon preached at Surrey Chapel in that year, Mr. Burder, from the pulpit, requested the attendance of the ministers present in the vestry. There he unfolded his plan—when it was agreed to have an adjourned meeting on the following morning, the 9th May, at St. Paul's Coffee House. The friends met under the Presidency of Mr. Thomas Wilson, and the matter was further discussed. At an adjourned meeting held on the same day, Mr. Hill was called to the chair, when the rules of the Society were adopted. On this occasion he displayed much of his native humour. He objected to the term "*Religious* Tract Society," and wished 'Christian' to be substituted; but his objection was overruled." Mr. Hill "was not only the steady friend of the Society for more than thirty years, but just

before his death he presented two hundred pounds to its funds."

Such were the beginnings of a Society, which, during upwards of one hundred years, has been the left hand of missions, as the British and Foreign Bible Society has been the right hand. Both Societies have loyally worked together to further the spread of the Gospel in every part of the world. It is to the undying honour of the Religious Tract Society that from its Committee, and from its first Secretary, as we have seen, came the first proposals to establish a Society "to promote the circulation of the Holy Scriptures in foreign countries, and in those parts of the British dominions for which adequate provision is not made, it being understood that no English translation of the Scriptures shall be gratuitously circulated by the Society in Great Britain."

From its very beginning the Committee of the Religious Tract Society has been composed of equal numbers of Churchmen and Nonconformists, the object being to circulate religious books and treatises throughout the British Dominions and in foreign countries.

At the present time it spreads the gospel of Christ in no fewer than two hundred and fifty languages. Grants of money, paper, electrotypes and publications, are made to missionaries of all denominations.

As to the value of this kind of service the words of the Rev. Griffith John, of China, may be quoted: "We cannot dispense with them (tracts), in our attempts to evangelize the people. Every copy of the Bible given away to the heathen should be accompanied by a tract, explaining terms, giving some account of the book, and furnishing a statement of the cardinal doctrines taught therein."

The American Tract Society was formed in New York in 1825, by a union of several previously existing organizations. Its work is carried on at about seventy different stations in the nominally Christian, the Mohammedan, and the heathen world.

The Christian Vernacular Education Society for India was established in 1858 "as a memorial of the Lord's mercy in preserving India during the great Indian mutiny." The object it has in view is "to improve the education of the lower classes in their own languages." It does this in three ways: (1) by training teachers; (2) by imparting Christian instruction in the native schools of Bengal; (3) by publishing good Christian literature.

Native young men, of whom the greater part are Christians, are being trained for the important office of teacher at the training institutions, one at Ahmadnagar the other at Dindigul. The publications consist of small tracts and books, cheap portable and attractive, and also pure and Christian literature for educated Hindoos. Dr. John Murdoch was the founder of this most useful Society.

The Christian Literature Society for China was founded in 1887. Its first name was "The Society for the Diffusion of Christian and General Knowledge among the Chinese." It has as its motto: "Christian literature should be co-extensive with the works of God, and commensurate with the needs of man." In 1909 it was incorporated at Shanghai. Dr. Timothy Richard is its General Secretary, and it has an editorial staff of three missionaries set apart by their respective societies for its work. By its publications on western knowledge in a Christian setting, this Society has performed most efficient service in preparing the way for the present

awakening in China, and in guiding that vast empire during the present great crisis in its history.

The Society for Promoting Christian Knowledge has already been mentioned. It publishes Bibles, New Testaments and Prayer-Books; also tracts and other religious works in many languages, and makes liberal grants to missionaries of the Church of England.

CHAPTER XXIII

Medical Missions

And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people. And his fame went throughout all Syria; and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatic, and those that had the palsy; and He healed them.—Matt. iv. 23, 24.

At the beginning of the nineteenth century there was not a single medical missionary in the foreign mission field. At the close of that century more than five hundred men and women, who through study and training had become qualified to practise medicine, were engaged in medical mission work among the heathen.

It was not until 1841 that the first steps were taken in the direction of the training of medical missionaries. In that year the Rev. Peter Parker, M.D., an American medical missionary, who for many years had laboured successfully in China, paid a visit to Edinburgh; Dr. Parker was there the guest of the celebrated Dr. Abercrombie, who became so interested in what his visitor told him about his work in China, that he invited a number of friends to his house in order that they hear from Dr. Parker's own lips what his experience had been of the value of medical missionary work.

The result was the formation, on November 30th, 1841, of the Edinburgh Association for sending Medical

Aid to Foreign Countries. In 1843 the name was changed to the Edinburgh Medical Missionary Society. This Society is undenominational in its constitution and principles. In its early years its somewhat meagre resources were used in efforts " to awaken an interest in the cause of medical missions."

In 1853 the work of training fully qualified medical men was begun, by providing suitable candidates with " a full medical and surgical education at the University, or Extra-Mural School of Medicine ; and also a thorough practical training in the various departments of missionary work."

Candidates for this training must satisfy the Board :—

1. That the love of Christ constrains them to engage in this service.

2. That they have a good general education and possess evangelistic gifts.

3. That they require the Society's aid to prepare for the work.

4. That they are willing, when they shall have finished their studies and obtained their legal qualifications, to go wherever their services as medical missionaries may be required.

This work is now carried on in the Livingstone Memorial Medical Missionary Training Institution, which was erected in 1887 at a cost of ten thousand pounds. In connection with the Society there is another Training Institution for natives at Agra, India. Successful medical missions are also carried on by the Edinburgh Society at Nazareth and Damascus.

The London Medical Missionary Society was formed in 1878, and in 1885 it began to educate suitable young men as medical missionaries.

The urgent need of many millions of women and chil-

dren in the East led to the establishment, in the year 1880, of the Zenana Medical College in London, for the purpose of training Christian women to be medical missionaries. This institution is on an unsectarian basis, and those ladies who have completed their medical course have been sent out by various missionary societies to India, Ceylon, China, Syria, Africa or elsewhere.

Livingstone College, Leyton, Essex, was established in the year 1893 by Dr. C. E. Harford, who had himself been a medical missionary on the unhealthy west coast of Africa. Its purpose is to teach missionaries :

1. How to care for their own health and the health of their fellow-missionaries when far from medical aid.

2. How to deal with the more simple diseases of the natives of the country in which they are working.

Special attention is devoted to Central Africa and other tropical climates. Lectures are given on such subjects as Clothing, Food and Sanitation in the Tropics ; Malaria, Malarial Parasites and Mosquitoes ; Medicine in the Tropics, etc.

Many missionaries who have had the advantage of a course at this College, have borne testimony to the value of such instruction, in their respective fields of labour. Such students are not allowed to call themselves doctors.

CHAPTER XXIV

Women's Missionary Societies

The Lord gave the word :

The women who tell the tidings are a great host.—Psalm xviii. 11. (Variorum Bible.)

THERE is no more thrilling chapter in the history of missions than that which records what the Gospel of Christ has done for woman. On the other hand, woman has been degraded almost all the world over by sin, superstition and false religions. Christian women, therefore, have been led to take a large share in efforts which have for their object the evangelization and uplifting of their less-favoured sisters.

In many Eastern lands women are secluded in zenanas and harems, and early in the history of modern missions the problem of reaching them presented itself. The wives of missionaries, in many instances, were the pioneers in this work, and richly deserve to be held in honour for the gracious unobtrusive work they have done. When, however, opportunities increased, and doors, long shut, were opened, it became necessary to supplement their valuable service by means of other women workers, specially trained and equipped.

In 1835 a missionary lady succeeded in obtaining access to a native household in Calcutta, at a time when the obstacles to such admission were almost insuperable. This lady was connected with the Society for Promoting

Female Education in the East, which had been formed in 1834 " to give instruction to women in the Zenanas of India and in their own homes in China."

This is the oldest Zenana Society in existence. At first it was unable to carry out its purpose for the reason that " those prison homes were locked and double-barred." The Society, therefore, gave its attention to school work, especially amongst the children of the poorer classes of India and China and that work has extended to Ceylon, Japan, the Straits Settlements, Africa, Egypt, Palestine, Turkey in Europe and Persia.

Throughout its career this Society has firmly adhered to the principles with which it began, *viz.*, " full and free instruction in the Scriptures which alone can make wise unto salvation, for all; education without the Bible, for none." Medical missions have also become part of its work.

In 1852 the Indian Normal School and Instruction Society, or the Zenana Bible and Medical Mission, was established. A young Hindu lady had been led to the Saviour simply through reading the Bible. She died a Christian at the age of seventeen. Hearing of this, some English Christian ladies decided to commence a Training School in which Eurasian teachers (*i.e.* of mixed European and Asiatic parentage) might be prepared for work in the Zenanas, which, it was hoped, might soon be opened to Christian teachers.

In response to a request for a suitable person to undertake the leadership of such a school, the late Dowager Lady Kinnaird sent out the Misses Suter—two sisters—who in 1852 began the Normal School in Calcutta. The work of this Society has been gradually extended into the three Presidencies of Bengal, Bombay and and Madras, where, in addition to the training of

teachers, Zenana visiting, female schools, visiting by native Bible women and medical mission work are carried on.

In 1880 some members of the Committee retired and formed the Church of England Zenana Missionary Society, while Lady Kinnaird and the rest of the Committee adhered to the original undenominational Society.

This Society, which works in close connection with the Church Missionary Society, carries on an extensive work in North and South India, the Punjab, Japan and China.

As the operations of the two Societies are, mainly, in different parts of the foreign fields, there is no overlapping; while, as a consequence of the separation, there has been a great extension of the work.

Other societies which have similar objects in view, are :

1. The Wesleyan Missionary Society, Ladies' Auxiliary, established in 1859, whose spheres of labour are Ceylon, India, China and Africa.

2. The British Syrian Schools and Bible Mission, founded in 1860, by Mrs. Bowen Thompson, for the purpose of bringing the knowledge of the Gospel to the neglected women of Damascus and the towns and villages of the Lebanon and Anti-Lebanon.

3. The Ladies' Association in connection with the Baptist Missionary Society, established in 1868, which labours in the North-west provinces of India, in Bengal, Madras and the Punjab.

4. The Female Association for Promoting Christianity among the Women of the East, formed in 1873, in connection with the Irish Presbyterian Church, whose work is at Surat, Ahmedabad and Borsad, in India.

5. The Women's Missionary Association of the Presbyterian Church of England, established in 1878,

and having stations in China at Swatow, Amoy, Formosa, Ha-ka country and Singapore, and, in India, at Rampor, Bauleah, Bengal.

The Zenana Medical College for the training of Christian women as medical missionaries, has already been mentioned in the chapter on Medical Missions.

CHAPTER XXV

American Missionary Societies

And they beckoned unto their partners, which were in the other ship, that they should come and help them. And they came and filled both the ships.—*Luke* v. 7.

Blest be the tie that binds
Our hearts in Christian love;
The fellowship of kindred minds
Is like to that above.

J. Fawcett.

The English-speaking race on the other side of the Atlantic has nobly co-operated with its kindred in the British Isles, in sending forth missionaries to almost every part of the world.

The first English Colony in the New World was founded in 1584 by Sir Walter Raleigh, and named by him Virginia after his Royal Mistress (Queen Elizabeth). By him, too, was given the first recorded missionary donation of one hundred pounds, for the purpose of spreading the Gospel in that colony.

In 1620 the Pilgrim Fathers reached New Plymouth, farther to the north, and settled there, establishing friendly relations with the native Indians.

In 1649 Cromwell established the "Corporation for the Propagation of the Gospel in New England," which for many years supported Eliot, the Mayhews, and other missionaries.

In 1682 William Penn founded Philadelphia in the part of North America named after him Pennsylvania,

and entered upon that relationship with his American neighbours which one historian has declared "is one of the few things in history on which we can dwell with unalloyed pleasure and satisfaction."†

In 1734, John Sergeant, a tutor of Yale College, became a true missionary of the New England Corporation to the Indians in Massachusetts. His work was continued by Jonathan Edwards until the latter became President of Princeton College.

Principal Edwards wrote the Life of David Brainerd, missionary of the Scottish Propagation Society to the Delaware Indians—a man mighty in prayer, full of the Holy Spirit and greatly used of God during a short three years' ministry, in the conversion of the Red Indians. He died in 1747 at the age of thirty, and his work was carried on by his brother John.

With the view of meeting the spiritual needs of the colonists, the Church of England Society for the Propagation of the Gospel was established in 1701, and in the following year its first two missionaries reached Boston. It was in connection with this Society that John Wesley laboured in Georgia from 1736 to 1738.

In 1775 war broke out between Great Britain and her American colonies. On the 4th July, 1776, the celebrated Declaration of Independence was adopted by the representatives of the colonists. The war ended in 1781, and in the following year the Independence of the United States of America was acknowledged by Great Britain.

The revival movement which was attended by such momentous results in the British Isles, was felt also in

† Quoted in "The Missionary Expansion of the Reformed Churches," by Rev J. A. Graham, M.A., p.45.

America, and soon after the formation of missionary societies in England, preliminary steps in the same direction were taken in America.

A Christian mother of Connecticut, dedicated to the Lord, for missionary work, her little boy, Samuel J. Mills. His conversion took place during his young manhood. While attending Williams College, Massachusetts, he was filled with missionary enthusiasm, which he sought to communicate to his fellow-students. Finding four others like-minded, these five talked, prayed and drew up a "constitution" setting forth their willingness to go as missionaries to the heathen.

On the day when this "constitution" was to be adopted, in order to insure privacy, these five young men walked out into the open country. A shower of rain caused them to seek for shelter behind a stack of hay, where they completed their transaction with the Lord. Their names were: Samuel J. Hills, James Richards, Francis L. Robbins, Harvey Loomis and Byram Green.

This was the celebrated "Haystack Meeting" which took place in 1808, and was the beginning of modern missionary enterprise in the United States.

Shortly after, Mills went to Andover Theological Seminary, where others joined the Society, one of whom was Adoniram Judson.

In 1810 a petition was addressed to the General Association of Independent Ministers by some of these young men, asking "whether they might expect support from a missionary society in this country (United States), or must commit themselves to the direction of a European Society."

This movement led to the formation, in the same year, of the American Board of Commissioners for Foreign

Missions, which, in 1812, sent forth Judson and four other ordained missionaries to India.

While on the voyage to India, Judson and Rice joined the denomination of Baptists. This fact led to the inauguration, in 1814, of the American Baptist Missionary Union.

The Methodist Episcopal Society was formed in 1819.

In 1821 the Protestant Episcopal Church organized its Domestic and Foreign Missionary Society.

Reference has already been made to the various Presbyterian Missionary Boards in America (Part I. Chapter XIV.), and there are numerous other kindred societies.

The large and influential Women's Societies connected with the various Boards of Missions, are an unmistakable proof of the deep interest shown by the Christian sisterhood of the United States in the evangelization of the world.

The missionary operations of the American societies cover a wide area, and present some unique features, such as the work of the American Board in Turkey; of the Baptists in Burmah; of the Presbyterians in Syria; and of the Protestant Episcopalians in China. Bishop Schereschewsky (a converted Jew), of the last-named Society, completed in 1875 a translation of the Old Testament from the original Hebrew into Chinese. Concerning this version it has been said :—

"The Old Testament has been translated by him out of the original Hebrew into a language understood by a population four times as large as in all the United States. The work of itself is one of the grandest monuments which the human mind has ever created, and is one of the noblest trophies of missionary zeal and learning. . . .

The grandest conquests of the world's mightiest heroes sink into littleness beside the work which our faithful missionary has done when he made the Bible speak in the Mandarin tongue and herald out its salvation over nearly half a hemisphere."

CHAPTER XXVI

Missionary Societies on the Continent of Europe

"Who are these who come amongst us,
Strangers to our speech and ways?
Passing by our joys and treasures,
Singing in the darkest days?
Are they pilgrims journeying on
From a land we have not known?"

We are come from a far country,
From a land beyond the sun;
We are come from that great glory
Round our God's eternal throne;
Thence we come and thither go;
Here no resting-place we know.

"Wherefore are ye come amongst us
From the glory to the gloom?"
Christ in glory breathed within us
Life, His life, and bid us come.
Here as living springs to be—
Fountains of that life are we.

T.P. in "Hymns of Ter Steegen, Suso and others," by Frances Bevan.

An account has already been given of the remarkable missionary development of the Moravian Church (Part I., Chapter X.), and mention has also been made of the Danish-Halle mission to Tranquebar, India, in 1705 (Part I, Chapter IX.).

About the same time the heart of a Norwegian pastor, Hans Egede, was deeply stirred when thinking of the

needs of those who lived on the inhospitable shores of Greenland. Hundreds of years before, some Norse Christian people had settled in Greenland ; but for about two hundred years nothing had been heard of their descendants.

For a long time Egede's desire to go to these people was resisted by his wife ; but this opposition was at length overcome, and his wife became willing to face, along with her husband, the hardships and isolation incidental to a missionary's life.

After much hesitation this mission was undertaken by the Dano-Norwegian government who, in 1721, sent out along with Egede a trading expedition. After ten years it was proposed to abandon the enterprise ; but through the influence of Count Zinzendorf—who at that time was present at the coronation of Christian VI. in Copenhagen—it was decided to continue it. Egede himself remained in Greenland for fifteen years, after which he returned with impaired health to Copenhagen. His work was continued by his son and others. The mission is carried on at the present day.

The Danish Missionary Society (Lutheran) began its operations in 1863, and has missionaries in South Arcot, Madras, and on the Shervarry Hills, India.

In the Dutch Colonies early attempts were made to evangelize the subject races. In Ceylon, in 1642, the Reformed religion was established, and natives were required to conform in order to obtain civil employment. This attempt to force Christianity upon the people ended in failure.

The Netherlands Missionary Society was established in 1797, largely through Dr. Vanderkemp—afterwards a missionary in South Africa under the London Missionary Society—and has carried on its work in the Malay

Archipelago, in the islands of Java, Amboyna and Celebes.

In later years the movement of this Society in a rationalistic direction has led to the formation of more evangelical societies in Holland.

The Dutch Missionary Society, founded at Rotterdam in 1859, "consists of members who confess that the Lord Jesus Christ is their Saviour, who prove their profession by their life, and who refuse to co-operate with those who do not believe that Jesus is the Son of God."

Its sphere of work is in Western Java among the Sudanese, where the prevailing religion is Mohammedanism. Notwithstanding much opposition, its missionaries have met with a considerable measure of success.

The Dutch Reformed Missionary Society, formed at Amsterdam in 1859, was originally intended to reach the Jews in the Dutch colonies, and through them the heathen and Mohammedans. Owing, however, to the opposition of Jews in Holland, the sanction of the Government could not be obtained to this project, and, therefore, it was determined to begin work among the heathen and Mohammedans in the island of Java.

The Utrecht Missionary Society, founded in 1859, carries on its work in the Dutch parts of New Guinea.

The Mennonite Society for the Propagation of the Gospel in the Dutch colonies, founded in 1849, has fields of labour in Java and Sumatra.

Reference has already been made to the keen missionary zeal shown by the German "Pietists," and to the influence exerted upon his students at Halle by August Herman Francke, Professor of Theology at the University there. (See chap. IX).

The first German Missionary Society, however, was

that founded in 1815 by German and Swiss Christians, and entitled: "The Basel Evangelical Missionary Society," for the purpose of educating "young men for the service of Dutch and English Missionary Societies." In the early days of the English Church Missionary Society, when great difficulty was experienced in obtaining missionaries, most of the students trained at Basel entered the service of that Society.

In addition to the training home at Basel, where there are usually about eighty students, mission work is carried on by this Society in India, China and West Africa.

The Berlin Society for carrying on Evangelical Missions among the heathen, was formed in 1827 by an amalgamation of those already in existence in Berlin, Halle, among the Moravian brethren, and at Basel. It carries on an extensive work in South and Central Africa (Cape Colony, British Kaffirland, Orange River Colony, The Transvaal and Natal), and, on a smaller scale, in China.

The Rhenish Missionary Society, established in 1828 by a confederation of four small societies, has its spheres of labour in South Africa, Sumatra, Borneo, Nias, China and New Guinea.

In 1836 an evangelical Lutheran pastor, formerly a priest of the Roman Catholic Church, named John Evangelist Gossner, brought into existence a Society on somewhat different lines from the others. He believed that, like Paul at one part of his career, missionaries of the present day should maintain themselves—a principle which ultimately proved unworkable. Gossner instructed young artisans in the Scriptures, endeavoured to lead them into deeper experiences in personal piety, and sent them out in considerable

numbers to India. Amongst the Kols of Chota Nagpore their labours were followed by great ingatherings of native converts. Owing, however, to dissensions amongst the missionaries, about seven thousand of these, at their own request, were, in 1869, received into the Church of England by Bishop Milman, acting on behalf of the Society for the Propagation of the Gospel.

Gossner's Mission, at the present time, has two spheres of labour in India, *viz.*, Chota Nagpore in the Bengal Presidency, and the Ganges Valley.

Since the death of the Founder, in 1858, a Board of Administration has carried on the Society.

Other German Societies are :—

The North German, founded in 1836, and labouring in New Zealand and West Africa.

The Leipzig Evangelical Lutheran, also founded in 1836, and labouring in South India. This Society, in 1847, took over the whole property of the Mission originally commenced at Tranquebar by Ziegenbalg and Plutschau. In the Tamil country the foundation of a native independent Lutheran Church has been laid, the first Tamil Synod being held at Tanjore in 1887.

The Hermannsburg Lutheran Mission dates from 1849, when it was established in Hermannsburg by Pastor Ludwig Harms. Its missionaries are at work in Zululand, Basutoland (Africa), India, Australia and New Zealand.

Other Societies in the European continent are :—

The Paris Society for Evangelical Missions, founded in Paris in 1822, and labouring in South Africa amongst the Basutos, of whom more than five thousand have been brought to the knowledge of the truth. It has also missions in East and West Africa, Tahiti and Madagascar.

The Finland Missionary Society, formed in 1859, whose field of labour is amongst the Ondonga Tribe in the Ovambo country, S.W. Africa.

The Swedish Evangelical National Society, established in 1856, for home mission work in Sweden, but which, in 1862, extended its work to the heathen. The foreign mission work of this Society is in East Africa and the Central Provinces of India.

Missions of the Free Churches of French Switzerland, consisting of the Free Church of the Canton of Vaud (1874), and the Free Churches of Neuchâtel and Geneva (1883), which have united for missionary purposes. Their stations are in the Transvaal territory, South Africa. This organization is not a society, but, like the Presbyterian Missions, is part of the work of the entire home church.

CHAPTER XXVII

The Mission to Lepers in India and the East

One day there came a leper to Jesus entreating Him, and pleading on his knees : " If you are willing, you are able to cleanse me." Moved with pity He reached out His hand and touched him. " I am willing," He said ; " be cleansed." In a moment the leprosy left him, and he was cleansed.—Mark i. 40, 41 (N.T.M.S.).

In various parts of England such as Canterbury, and Sulgrave in Northamptonshire, there are churches which have windows or "squints," *i.e.* apertures in the walls which are believed to have been provided for the use of lepers; in order that they could see and hear from outside the church something of the service which was being held within. At one time leprosy was so common in England, that there were no fewer than 250 leper hospitals, or lazar houses. This condition, happily, does not exist to-day, for through sanitation and segregation, this dreadful disease has been banished from our shores.

It is not so, however, in other parts of the British Empire and of the world. In India it is estimated there are 500,000 lepers ; in China, 600,000 ; in Japan, 200,000 ; in the Hawaiian Islands, 1,200 ; in Colombia, S. America, 27,000 ; in the United States, 500 ; in Cuba, 1,000 ; in Norway, 2,000. In the whole world there are probably two millions.

The condition of the leper in his diseased and isolated condition is so extremely miserable and so utterly

hopeless as almost to defy description. "His cup is full to the brim with bitterness, and includes in it every ingredient of sorrow. Disease both loathsome and lifelong; expulsion alike from home and city; forfeiture of social and legal rights; all these, together with the consciousness that he is an outcast and that life holds for him no hope, combine to make the lot of the leper the very embodiment of misery and despair. Indeed the very word has become the synonym for all that is foul and repulsive."*

The leper, thus looked upon as outside the pale of society, has often had to endure most inhuman and cruel treatment—even to the extent of being buried alive or burned. It is clear, therefore, that in His compassion and care for the leper, our Lord Jesus Christ touched humanity, not only in its most loathsome, but also in its most necessitous aspect. In the spirit of their Master, some of His followers have endeavoured to do likewise.

Amongst the earliest efforts in the nineteenth century, was that begun in South Africa in 1818. Having provided a temporary asylum for lepers at Hemel-en-Aarde, the Cape Government sought for a Moravian missionary to take it under his care and to teach the truths of Christianity to the lepers. At that time it was supposed that to enter such an asylum was to risk infection; yet a brave missionary and his wife were found willing to be ranked as lepers for the rest of their lives. These were Mr. Leitner and his wife, who effected a great transformation in the habits and surroundings of the lepers, and led many of them to Christ. In 1846 the asylum was removed to Robben Island, near Cape Town, and Moravian missionaries were connected with

* "Lepers," by John Jackson, F.R.G.S., p. 1.

it until 1867, when a Church of England chaplain was appointed.

In Jerusalem, also, there has been a hospital for lepers continuously in charge of Moravian missionaries from 1867 to the present time.

It was in 1869, at Umbala in the Punjab, that Mr. Wellesley C. Bailey, the Founder of the Mission to Lepers in India and the East, was first brought into close proximity with lepers. "They were," he says, "in all stages of the malady, very terrible to look upon, with a sad, woe-begone expression on their faces—a look of utter helplessness. I almost shuddered, yet I was at the time fascinated, and I felt, if ever there was a Christ-like work in this world, it was to go among these poor sufferers and bring to them the consolations of the Gospel." Mr. Bailey remained at Umbala ministering to the lepers until 1872, when he was removed to Ludhiana. It was, however, when he was at home on furlough, in 1874, that the Mission was founded with which his name has ever since been identified. Like all movements of Divine origin, it was small in its beginnings; but great has been the outgrowth. It works in cordial co-operation with all evangelical missionary societies.

In the thirty-six years of its existence the Mission has so extended that it now maintains fifty aslyums for lepers in India, Burma, China, Japan and Korea, and twenty homes for untainted children of leprous parents.

In addition to this, thirty stations are aided by grants of funds, by Christian teaching, or by support of lepers. Eight thousand eight hundred lepers and children are supported or aided at the seventy-eight stations connected with the Mission.

Of the above number of lepers no fewer than 3,700 are entirely dependent on the mission for food, shelter, medical relief and Christian teaching. In addition to these, 600 children, the offspring of afflicted parents, but themselves free from the taint, are being brought up and educated in homes founded by this Society.

That these poor afflicted people welcome the Gospel and the hope which Christianity alone can give, is shown by the fact that at the present time there are at least 3,500 Christian lepers in the homes.

Ilahi Baksh, an old man whose sight had been destroyed by the disease " was one of the first to embrace Christianity, and he became a leader and a teacher among the lepers of the Umbala Asylum. It appeared as if his outer blindness intensified his consciousness of the Unseen. His faith was always bright and strong, and his realisation of the Saviour's presence lifted him from the plane of suffering and sadness to an experience of hope and peace which many blessed with health and eyesight might envy. To a visitor who condoled with him on his condition he replied, ' Since I trusted Christ, nineteen years ago, I have known neither pain of body nor of mind.' "

CHAPTER XXVIII

Missionary Work amongst Children

And they brought young children to him, that he should touch them; and his disciples rebuked those that brought them. But when Jesus saw it he was much displeased, and said unto them. Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of God. . . And he took them up in his arms, put his hands upon them, and blessed them. —Mark x. 13, 14, 16.

"How kind was our Saviour to bid those children welcome!
But there are many thousands who have never heard His name;
Dear Saviour, hear us when we pray,
That they may hear Thee to them say,
'Suffer the children to come unto Me.'"

W. M. HUTCHINGS.

THOSE who have spent all their lives in Christian lands, do not easily realize the condition of childhood before Christ came into the world; nor what it is to-day in heathen countries where there is no restraint upon the authority exercised by parents; where children are exposed, abandoned and sold; and where the atrocious cruelties and mutilations incidental to the slave-trade are constantly perpetrated.

In India, at the beginning of the nineteenth century, infanticide was a common occurrence. It was not until a military guard provided by the British Government was placed to prevent it, that the horrible practice of throwing infants to the crocodiles and sharks at Sagar Island was stopped. This unnatural and inhuman

custom was not considered murder until so declared by the British Government.

In China there is an organization in connection with the London Missionary Society for saving baby girls from destruction. A recent report states that "in all our churches there is a stock of old clothes, so as to provide for the children whom the mothers cast away." "Thousands of women," says the Rev. J. MacGowan, "are alive to-day, who, but for Christianity, would have been put to death" (in infancy).

About fifty years ago in the region of Foochow, sixty or seventy per cent. of females were drowned at birth or destroyed in some other way.

Some special evangelistic services for children, held in London in 1867, by the Rev. E. Payson Hammond, of America, directed the attention and efforts of a few earnest Christian men towards this hitherto neglected, but most important department of Christian service. As a consequence there was brought into existence the Children's Special Service Mission, whose threefold aim from the commencement has been :—

(1) To use any and every means to lead children and young people to know and love the Lord Jesus Christ as their Saviour.

(2) To lead them onward in the Christian life.

(3) To point out to them paths of Christian usefulness.

The operations of the Children's Special Service Mission are now world-wide.

The Foreign Missionary branch of the work began in 1877 with a modest effort to provide some Gospel leaflets for the children of France, Germany and Holland. Extension soon followed on the continent

of Europe, and from more distant lands came earnest requests for literature of this kind. These picture leaflets are now printed in at least fifty languages. They are sent entirely free of cost to missionaries of all denominations, and many are the testimonies received from all parts of the world as to their great usefulness in the foreign mission field.

The Scripture Union, the object of which is to promote the daily reading of the Bible, has enrolled about 700,000 members. Its cards of membership are issued in nearly forty languages.

The attractive illustrated monthly paper for children and young people, entitled *Our Own Magazine*, is regularly sent free of cost to about 1,600 foreign missionaries, the aim being to supply a copy to every Protestant foreign mission station throughout the world. In many cases the stories are translated for use in teaching native children.

In 1896 the important step was taken of sending to India a special children's missionary to labour among the children of that great country. Native evangelists have also been appointed for children's work in India and Japan.

Sunday Schools are, necessarily, a highly important part of foreign missionary work, and in many places have made such progress that organization has become desirable.

A Sunday School Union for India was founded in 1876. The Union is really an Indian National Missionary Society to the children. It is computed that half-a-million children—most of them non-Christian—are gathered into the various Sunday schools throughout the Empire, under the care of about 20,000 voluntary teachers.

" The Union co-operates with sixty out of the seventy existing missionary societies in a Bible-teaching and character-building crusade."

Evangelistic services are held amongst the English-speaking children by Mr. W. H. Stanes, a coffee planter, who devotes himself gratuitously to this work ; and a native evangelist, the Rev. Paul Singh, is set apart for work amongst the children who do not know English. " I like your Jesus because He loves little children," said a little Moslem girl to a missionary ; " I never heard that Mohammed loved little girls."

The International Bible Reading Association, in connection with the Sunday School Union, has a membership of nearly a million, and issues its cards in many languages.

The progress of missionary work in China has been such that the Centenary Missionary Congress held at Shanghai, in May, 1907, resolved that a Sunday School Union for China should be established. A committee consisting of representatives of all the chief Protestant Missionary Societies in China has been appointed, and also a British committee to co-operate with it.

Great and far-reaching results have followed earnest, faithful, loving and prayerful efforts directed towards winning the young to Christ, and the Christian Church both at home and in other lands acts with divinely inspired wisdom when it throws its energies largely, though of course not exclusively, into the evangelization of the young. " He who helps a child," said the late Dr. Phillips Brooks, " helps humanity with a distinctness, with an immediateness, which no other help given to human creatures in any other stage of their human life can possibly give again. He who puts his blessed influence into a river, blesses the land through which

that river is to flow ; but he who puts his influence into the fountain from which the river comes, puts his influence everywhere—no land it may not reach ; no ocean it may not make sweeter ; no bark it may not bear ; no wheel it may not turn."

CHAPTER XXIX

The Young Men's and Young Women's Christian Associations.

And it shall be in the last days, saith God,
I will pour forth my Spirit upon all flesh:
And your sons and your daughters shall prophesy,
And your young men shall see visions,
And your old men shall dream dreams;
Yea and on my servants (bond*men*) and on my handmaidens (bond*maidens*) in those days
Will I pour forth my Spirit; and they shall prophesy.
Acts ii. 17, 18 (R.V.).

At the time of the formation of the Young Men's Christian Association the condition of young men in business houses was very deplorable. The usual shop hours were from seven in the morning, to ten, eleven and twelve o'clock at night. The confinement and bad air induced various diseases and brought on early deaths. Many of the young men were sunk in vice and dissipation. Then a quiet, gentle movement began. The chief agent in it was a young man named George Williams, who was born in 1821 at a farmhouse in Somersetshire. His business career commenced in a draper's establishment at Bridgwater. There he was converted, and at once showed great concern for the salvation of others. As a result of his prayers and efforts, a wave of spiritual blessing swept over the business house at Bridgwater, and many young men and young women were led to the Saviour.

In 1841 George Williams came to London, where he obtained a situation in the establishment of Messrs. George Hitchcock & Co., 72, St. Paul's Churchyard. In this business house there were but few signs of religious life. George Williams, however, manifested the same burning earnestness for Christ in his new appointment, and, in spite of many difficulties, he succeeded in establishing a meeting for prayer and Bible study. The numbers were small at first, but much blessing was experienced.

" One Sunday evening about the latter end of May, 1844, George Williams and his friend Edward Beaumont, walked together towards Surrey Chapel. While on the way, after a few minutes of silence, George Williams, addressing the other familiarly, said : ' Teddy, are you prepared to make a sacrifice for Christ ? ' To which Edward Beaumont replied, ' If called upon to do so, I hope and trust I can.' " George Williams then said he had been deeply impressed with the importance of introducing religious services, such as were enjoyed in their own house of business, into every large establishment in London, and that if a few earnest, devoted and self-denying men could be found to unite for this purpose, in answer to earnest prayer, God would bless the effort and much good might be done.

This was the initial thought which led to the formation of the Young Men's Christian Association on 6th June, 1844. Since then it has become a world-wide organization with nearly 8,000 branches in almost every part of the globe.

Full of years and honour, the beloved founder of the Association, Sir George Williams, Knight, passed away at Torquay, on 6th November, 1905, at the great age of eighty-four years.

It was fitting that such a useful and beneficent career should be honoured by a national funeral. This deeply impressive event took place on 14th November, 1905, in St. Paul's Cathedral, in the presence of a vast and representative congregation. It is deeply interesting to note that the place of interment is almost opposite the house of business where, in 1844, the small seed had been sown which became such a mighty tree.

A call for special work amongst young men in eastern lands came some fifteen or sixteen years ago. Pressing memorials from influential ministers, missionaries and business men, were sent to the English National Council of the Young Men's Christian Association, and to the International Committee of the United States and Canada. The great need for specialized efforts to reach the young men in the great centres of population in India and the East was pointed out. It became clear to both these governing bodies that an important foreign missionary work was opening out before the Young Men's Christian Association.

As a consequence, a number of highly educated and trained workers have been sent out by the English National Council, to establish Y.M.C.A. branches in Bombay, Rangoon and Singapore, and to work amongst the students in the Bombay Presidency and in North India. Similar work has been undertaken in Calcutta, Madras, Allahabad and Bangalore by the International Committee of the United States and Canada.

The educated natives of India and other eastern countries are almost all non-Christians—Hindus, Parsees, Mohammedans, Buddhists, etc., so that this part of the work is purely missionary in character.

The Young Women's Christian Association was begun in England in 1855 ; in America in 1866 ; and organized in 1884, with the Earl of Shaftesbury as President.

In 1894 the World's Young Women's Christian Association, was organized. One of its objects is : "To develop a greater spirit of responsibility among the young women of Christian countries toward the young women of non-Christian countries."

In direct foreign missionary work amongst young women, a beginning was made in Madras in 1895. After this the National Committee of India, Burmah and Ceylon, was organized in 1897, with headquarters at Calcutta. Miss Agnes G. Hill was appointed National Secretary for India.

Great Britain and the United States have co-operated in sending out to India additional trained secretaries, and a visit in the winter of 1899-1900, from the General Secretary of the World's Y.W.C.A. (Miss A. M. Reynolds), led to the further adjustment and advancement of the work.

Urgent appeals from China and Japan led to organization in these countries, and to the appointment of additional workers; also at Johannesberg in South Africa, and at Cairo in Egypt, earnest endeavours are being made to cope with the almost overwhelming need for special efforts amongst young women.

The Young People's Missionary Movement, organized in the United States of America in 1902, and subsequently extended to Great Britain, has done, and is doing, most effective work by issuing text books for use in Mission Study Classes, and missionary literature for young people and children.

CHAPTER XXX

The Student Volunteer Missionary Union

Men that had understanding for the times, to know what Israel ought to do.—1 Chronicles xii. 32.

The Student Volunteer Missionary Union was the outcome of the Inter-Collegiate Young Men's Christian Association formed in the United States of America in 1877.

The object of this Association is "to make the Colleges Christian in the most positive and aggressive sense; in other words to lead every student to do his whole duty to his fellow-students, to his country, and to the world." By means of its foreign missionary department, students are brought face to face with their responsibility in regard to the evangelization of the world.

In England, missionary interest among the students at the University of Cambridge culminated in the offer of the "Cambridge Seven," for missionary work in connection with the China Inland Mission. These were Montagu Beauchamp, B.A., W. W. Cassels, B.A., D. E. Hoste, Arthur H. Polhill-Turner, B.A., Cecil H. Polhill-Turner, Stanley P. Smith, B.A., and C. T. Studd, B.A. After farewell meetings of extraordinary interest, they sailed for China in 1885. Mr. Hoste is now the Director of the China Inland Mission, and Mr. Cassels is the Bishop of Western China, where he has the oversight

of missionaries and native Christians who are connected with the Church of England.

The going forth of these made such a profound impression upon the minds of students on both sides of the Atlantic, that in 1868, at the invitation of the late Mr. D. L. Moody, a conference of collegians of both sexes was held at Mount Hermon, Northfield, Massachusetts. After some weeks spent in the practical study of the Bible it was decided to form a union, the members of which signed a written declaration that they were willing to become missionaries if God permitted. This band of missionary students, about one hundred in number, chose as their motto or watchword: "The Evangelization of the World in this Generation."

The movement thus begun soon became world-wide in its scope. It adopted the name of "The Student Volunteer Missionary Union," and in the opinion of President McCosh, of Princeton College, "it was the greatest missionary revival since the first century."

In Great Britain and Ireland a strong national union has been formed, and the students of the continental nations of Europe have also organized themselves for missionary enterprise.

In eastern lands, too, the same Divine Spirit was working. A conference of Christian students held in Japan, in 1889, sent by telegraph a greeting with the significant message, "Make Jesus King," to a similar gathering of students at Northfield. The remarkable message from the Far East was passed on to a student of Upsala University, Sweden, who received it at Christiania University, Norway, and read it to a group of students there. The impression made was very deep, and resulted in conferences of students being held in

1890 and 1892, which had a great influence upon many men in the Scandinavian universities.

In January, 1896, an International Students' Missionary Conference was held in Liverpool. Twenty-four nationalities were represented. From every point of view the gathering was remarkable. Of the students, especially of those who guided the proceedings, it may be said that "great grace was upon them all." The whole movement received a marked Divine impetus from this wonderfully impressive occasion.

Since the formation of the Union no fewer than 4,784 student volunteers have gone out to the foreign mission field from Great Britain, Canada and the United States. In the two latter countries there are 1,300 college organizations with 70,000 members. In all other parts of the English-speaking world Christian students are federated for the same purpose. In Germany there is a national movement. Finland, Denmark, Sweden and Norway have a Union. France, Switzerland, Belgium and Holland are united in another.

Student organizations also exist in South Africa and Australia, in Japan, China and India.

From Liverpool to Japan is a distance of at least, 10,000 miles. It is, moreover, a great leap from the centre of the Occident to the most advanced country of the awakening Orient. Yet only eleven years after the Liverpool conference, the first international conference of any kind, secular or religious, ever held in the Far East, took place in Tokyo, Japan, in April 1907. This was the World's Student Christian Conference, attended by over five hundred leading delegates from twenty-five nations. More than four-fifths of the delegates came from the Orient, representing the students of Japan,

Korea, China, Manchuria, Siam, India, Ceylon and the Philippines.

Mr. John R. Mott describes it as " the most momentous gathering ever held in the interest of Christianity in Asia." " Any one acquainted with the facts, looking over this picturesque and representative body, would say that the very springs of influence and power in the entire Asiatic church" were there assembled.

In one of his addresses at this conference, Mr. Mott said: " My impression of the attitude of the students of the world toward Jesus Christ, based upon years of travel and observation on every continent, is that Jesus is finding a larger place in the hearts of students year by year. . . More students throughout the world are being attracted by Jesus Christ and His teaching than by any other religion."*

* *The Missionary Review of the World*, June, 1907.

CHAPTER XXXI

What God Hath Wrought!

I thought it good to shew the signs and wonders that the high God hath wrought. . . How great are his signs! and how mighty are his wonders! his kingdom is an everlasting kingdom, and his dominion is from generation to generation. —Daniel iv. 2. 3.

In the providence of God a large portion of the earth's surface and population are under the dominion of the Anglo-Saxon race. One fourth of the earth's land and one-fourth of its population are comprised in the British Empire. Another portion of the same race, within a little more than a century, has been moulded and fashioned into a great nation—the United States of America—numbering at least eighty millions.

By means of emigration and colonization the Anglo-Saxon race has spread over almost all the world.

The United States, Canada, Australasia, Africa, the South American Republics and Brazil, have, moreover, provided homes and spheres of work for the surplus populations of Europe. These, together with the Anglo-Saxon race, to all intents and purposes, have the place of sovereignty, and therefore of responsibility, in the earth.*

It has been shown that revivals of religion on the Continent of Europe, in the British Isles and in America, led to the inauguration of modern Christian missions to heathen and non-Christian peoples.

* "See Short History of Missions," by George Smith, LL.D., F.R.G.S., p. 211.

In the course of a single century 350 missionary societies, representing evangelical Christendom, have been formed. These societies have established and maintained some five hundred missions, and 30,000 stations and out-stations, in the midst of non-Christian lands.

To man these missions and to work these stations, there have been sent out at least 10,000 ordained missionaries and their wives, 3,000 laymen and 4,000 unmarried women; in all not less than 30,000 trained and devoted labourers. By their instrumentality about 80,000 native agents have been first led to Christ, and then trained and set to work, and as many as 6,000 ordained as native ministers.

In money there has been expended certainly as much as £60,000,000, probably nearer £100,000,000.

In order that a native ministry might be trained, the people enabled to read the Bible, and the principles of civilization introduced, the preaching of the Gospel has been accompanied by the spread of education; and this system of education, ranging from the humblest village school to the fully equipped College, is the outcome of modern missions.

In a large number of instances missionaries have begun their work amongst people who had no written language. These languages have been reduced to writing and put into grammatical form. Vocabularies and dictionaries have been prepared. The Bible has been translated, and revised again and again, until the utmost possible accuracy has been reached. The British and Foreign Bible Society alone has issued the Bible in whole or in part, in no fewer than 215 languages and dialects which were first reduced to writing by missionaries and their helpers. What an expenditure

of consecrated intellect such a fact implies, philologists will comprehend.

No skilled physicians were to be found in the pagan and Mohammedan world at the opening of the nineteenth century; at its close, no fewer than 500 medical missionaries—men and women—trained and qualified in the modern science and art of healing, were at work in the most necessitous parts of the world.

In Africa, India, China, Japan, Oceania, South America, in Moslem lands and in other places, sound and solid foundations have been well and truly laid, and the superstructure according to the design of Christ begins to arise.

In this short chapter it is impossible to enter into details, but the following facts with respect to China in 1807 and 1907 may be taken as an illustration :—

1807.	1907.
One Protestant missionary.	More than 3,000 missionaries.
Not one Protestant convert.	More than 150,000 Protestant Communicants (estimated).
Bible unknown.	The New Testament studied with the classics in the government schools in some of the provinces.
No hospitals.	More than 300 hospitals.
Opium trade unmolested.	The use of opium being vigorously suppressed.
Foot-binding general among Chinese women.	The foot-binding custom under the ban of the Empress.

1807.	1907.
Western learning unknown.	A new system of education established in each of the eighteen provinces.
No daily newspapers.	Daily newspapers in every important city.
No railways.	Nine thousand miles of railways in operation or under construction.

When it is remembered that as recently as 120 years ago Christendom was almost entirely indifferent to the state of the heathen, the foregoing facts, in great measure the direct fruit of Christian Missions, indicate an astonishing and welcome awakening of missionary zeal. They are a decided stimulus to faith, a convincing proof of the vitality of Christianity, and an encouragement to hope for much greater results during the present century. They constitute a call, and an inspiration to the Christian Church of to-day, in every land, to "be strong and of a good courage, and with a mighty faith, fostered and supported by the great deeds of the past, to press forward into the "regions beyond"; for there remaineth "yet very much land to be possessed."

PART II

WHAT THEY PROVE

CHAPTER I

Christianity *versus* Judaism

But as for me, God forbid that I should glory in any thing except the Cross of our Lord Jesus Christ, upon which the world is crucified to me, and I am crucified to the world. For neither circumcision nor uncircumcision is of any importance; but only a renewed nature. And all who shall regulate their lives by this principle—may peace be given to them—and to the true Israel of God.—Galatians vi. 14-16. (N.T.M.S.)

CHRISTIANITY is based upon Judaism. From the time of Abraham onward, through the periods of the Patriarchs, the Judges, the Kings and the Prophets God was laying, broad and deep, the foundation upon which Christianity was to be built. He had used an elect nation to accomplish that part of His design, and it is scarcely to be wondered at, that those who had been chosen for such a great and noble purpose should have found it difficult to believe that a new era had come, when other nations of the world should be allowed to share equally in the blessings of the Gospel of Christ.

The proclamation of that Gospel, in the first instance, was made in the Jewish synagogues which were found in almost every city of the Roman Empire; and the first adherents of the Christian faith were converted Jews and Proselytes. When, however, Jesus Christ was set forth as the Saviour of Gentile as well as Jew, there were Jews who added to the simple declaration of the Gospel, the command of the law: "Unless you are

circumcised in accordance with the Mosaic custom, you cannot be saved." Acts xv. 1. (N.T.M.S.).

To require compliance with this rule on the part of Gentile converts was to assert that they must adopt the Jewish religion as a first step towards becoming Christians in the full acceptation of the term.

As, however, the inward spiritual principle of faith is the connecting link between the individual soul and the Saviour, and not mere compliance with an outward law, it will be seen that very early in its history the newly-formed Church of Christ was confronted by spiritual peril of the gravest character. "It was," says Neander, "a great crisis in the history of the church and mankind. . . . . The question was, in fact, whether the Gospel would succeed not only then, but through all future ages."

If the Mosaic law were to be made binding upon all Gentile converts to Christianity the Christian Church would remain nothing more than a sect of Judaism, differing from their co-religionists in one respect only, that the Christians accepted Jesus as the Messiah. With such limitations Christianity could never have become One Universal Church, delivered from a slavish adherence to the letter of the law, and united to their Saviour and Lord by the "law of faith" written in their hearts, and owing allegiance to none but the Lord Jesus Christ Himself.

The Council of Jerusalem, however, decided that the ceremonial law was not to be made binding on Gentile converts (Acts xv. 22-29).

A great victory was thus gained for Christianity over its first great foe—Judaism. The conflict, notwithstanding, went on during the lifetime of St. Paul. Into almost every church the advocates of Judaism followed

the great apostle, and especially into the churches of Galatia, to which, " hot with righteous anger," he wrote the Epistle to the Galatians. " It was," says Dean Farrer, " his trumpet-note of defiance to all the Pharisees of Christianity, and it gave no uncertain sound." It was a life and death struggle, and Paul drew his sword and flung away the scabbard.

" What Luther did," says the same writer, " when he nailed his theses to the door of the Cathedral of Wittemberg, that St. Paul did when he wrote the Epistle to the Galatians. It was the manifesto of emancipation. It marked an epoch in history. . . To the Churches of Galatia he never came again ; but the words scrawled on these few sheets of papyrus, whether they failed or not in their immediate effect, were to wake echoes which should ' roll from soul to soul, and live for ever and ever.' "

CHAPTER II

Christianity *versus* Gnosticism

Nevertheless the foundation of God standeth sure, having this seal, the Lord knoweth them that are his. And, let everyone that nameth the name of Christ depart from iniquity.—2 Timothy ii. 19.

If the newly-formed Church of Christ was threatened in one direction by the exclusive legal creed of Judaism. it was equally in danger in another from the speculations of philosophers. Of these there were large numbers, not only in the Gentile, but in the Jewish world.

Amongst the early converts to Christianity there were those who received the new faith in its intellectual, rather than in its moral aspects. An illustration of this is found in the early church at Corinth, where Paul preached, with studied simplicity, a crucified Saviour; and, at a somewhat later date, a learned Jew of Alexandria, Apollos by name, preached the same gospel in a philosophic way. This was evidently more acceptable to some of his hearers; who thereupon formed themselves into parties after the manner of the various schools of philosophy. This was the earliest instance of a rationalising tendency which developed into what is known as the "Gnosticism" of the second century.

It was claimed by the Gnostics that they possessed a peculiar *gnosis*, *i.e.*, a deep and philosophic insight into the mysteries of theology, unattainable by the common people, thus "rejecting," as Neander observes,

" the Christian principle which recognizes no religious distinctions between rich and poor, learned and ignorant." There is no reason to doubt that most of the Gnostics were pure in life, but there were some who held and taught that the grossest licentiousness was quite consistent with Christianity.

As used in the second century, the term " Gnostic " " was designed to express superiority to the Pagan and Jewish Religions and to the popular views of Christianity " ; and the cult developed into " the most monstrous systems of philosophy, so called, which the human brain has ever conceived."*

In contending with Gnosticism, which built up the wildest theories of God, of creation, and of intermediate supernatural beings, the Christian Church laid firm hold upon the principle, that only those facts and teachings which are historically derived from Christ and His apostles can be held to be true Christianity.

It was in Asia Minor that Gnosticism assumed its worst form, in the open and unblushing immorality which was practised, and at the same time defended, by Antinomian doctrine. The Christian church was thus in the gravest peril of being " stifled by the poisonous breath of heathen licentiousness."

In the later years of his career Paul was again and again confronted by this heresy—at least in its incipient stage—as was also the apostle John ; and by them and others of the apostolic band the church was warned against such errors, and guided to lay hold by faith of its One Great Head, Jesus Christ, who was raised " far above all principality and power and every name that is named not only in heaven but also on earth."

* " Early Church History," by Backhouse and Tylor, p. 94.

In the second century, when the system had become fully developed, there were able defenders of the pure doctrines of the Christian faith, such as Tertullian, who wrote : " Away with all attempts to produce a motley Christianity compounded of Stoicism, Platonism and dialectics. Possessing Christ Jesus, we want no curious disputations ; we want no philosophical enquiries after once enjoying the Gospel."

CHAPTER III

Christianity *versus* Paganism

So Paul, taking his stand in the centre of the Areopagus, spoke as follows: "Men of Athens, I perceive that you are in every respect remarkably religious. For as I passed along and observed the things you worship, I found also an altar bearing the inscription, '*To an unknown God.*' The Being, therefore, whom you, without knowing Him, revere, Him I now proclaim to you. . . . For it is in closest union with Him that we live and move and have our being; as in fact some of the poets in repute among yourselves have said, 'For we are also His offspring.'

"Since then we are God's offspring, we ought not to imagine that His nature resembles gold or silver or marble or anything sculptured by the art and inventive faculty of man." Acts xvii. 22-24, 28, 29. (N.T.M.S.)

THE heresies of Judaism and Gnosticism, though grave dangers to the infant Church, were not so difficult to overthrow as the deadweight of a corrupt and degrading heathenism which everywhere confronted it. Against similar paganism and idolatry, the prophets of the Jewish nation from the time of Moses onwards had been uncompromising in their opposition.

While in Egypt, the Israelites had been brought into contact with a system of religion which in one direction showed refined ideas of deity, and in another, a debased polytheism such as is found among the lowest savages. Animal-worship and symbolism were its chief characteristics. The representation of religious ideas by symbols, led to the adoration of the symbol itself; and even if the priests and educated classes were acquainted

with a more spiritual system, they made no protest against the degrading brute-worship which was the religion of the lower classes.

The Babylonian religion, also, had two aspects. The first was animistic, *i.e.* all animate or inanimate objects in nature were supposed to be under the control of spirits —usually malignant—and these, in their turn, to be subject to priests or wizards. The second phase was of a more exalted order, and included :—

The worship of the sun-god and the moon-god. The study of astronomy passed into *astrology*, or the foretelling of events by the position of the heavenly bodies. The two phases developed into a system of which the principal features were :—

(*a*) *Magic*, or the pretended art of producing marvellous results contrary to nature, by evoking spirits.

(*b*) *Divination*, or predicting the future.

(*c*) *Augury*, or foretelling from signs.

(*d*) *Fortune-telling.*

(*e*) *Necromancy*, or the art of foretelling future events by communication with the dead.

These and other degrading arts were commonly practised. The Assyrian system was similar, with the addition of frequent human sacrifices.

The chief deity of the Phœnicians was Baal or Moloch, who was apparently the sun-god—a beneficent or relentless being—frequently the latter, whom only human blood could propitiate.

These religions were held in different degrees by the " seven nations of Canaan," who were driven out of the Promised Land by the Israelites under Joshua.

The religions of Lydia and Phrygia in Asia Minor were characterized by frenzied excitement, wild dances, self-mutilations, and, in some cases, unbridled debauchery.

Of the religion of the Hittites, concerning whom important discoveries have recently been made, Canon Tristram says, it "seems to have been appropriated from the worst features of Babylonian, Phœnician and, latterly, Egyptian idolatry."

The religion of Greece was, to a large extent, derived from that of the North of India; but through the peculiar intellectual genius of the Greeks, it became changed. Deities, originally animistic, were humanized and invested with all the virtues, passions, frailties and vices of humanity. It has been remarked by Mr. Gladstone that even in the writings of Homer "the elements of a profound corruption abound."

Many of the more educated Greeks and philosophers, doubtless, had higher conceptions of God; but the common people sunk lower and lower, and "shocking immorality was the cancer that ate into the life of Greece."*

The deities of Rome were gods of nature; of the family; of the state; and of abstract moral existences such as Virtus, Fides, Pietas, Pudicitia. The influences and mythologies of Greece were received into her system of religion, and, as the empire extended, Rome adopted other deities and kinds of worship. Ultimately "corruption rushed on," as Augustine says, "like a headlong torrent"; and the description given by S. Paul in his epistle to the Romans (chapter 1), is corroborated in every respect by the writings of Roman historians.

Against this mass of seething corruption and moral degradation, hoary with age, the Church of Christ flung itself, armed not with carnal but with spiritual weapons,

* Thirlwall. Quoted in "Christianity and Ancient Paganism," by J. Murray Mitchell, p. 38.

which are "mighty through God to the pulling down of strongholds."

It took nearly four hundred years to accomplish it; but Christianity triumphed over Paganism when in 390 A.D. Theodosius the First, Emperor of Rome, issued an edict containing the words; "It is our will and pleasure that none of our subjects, whether magistrates or private citizens, however exalted or however humble may be their rank and condition, shall presume in any city or in any place, to worship an inanimate idol by the sacrifice of a guiltless victim."

CHAPTER IV

Non-Christian Civilizations

Greece

For after the world by its wisdom—as God in His wisdom had ordained—had failed to gain the knowledge of God, God was pleased, by the apparent foolishness of the message which we preach, to save those who accepted it; seeing that Jews demand miracles, and Greeks go in search of wisdom, while we proclaim a Christ who has been crucified—to Jews a stumbling block, to Greeks foolishness, but to those who have received the Call, whether Jews or Greeks, Christ the power of God and the wisdom of God; because that which the world deems foolish in God is wiser than men's wisdom, and that which it deems feeble in God is mightier than men's might.—1 Corinthians i. 21-25. (N.T.M.S.)

It is remarkable that in these days of advanced science and increasing knowledge, the learned have still to resort to the Greek language for their terminology, *e.g.*, thermometer, anemometer, oxygen, hydrogen, telegraph, telephone, phonograph, aeronaut, etc.

In art, in literature, in eloquence and in philosophy, the Greeks reached a degree of perfection which became the standard for the western world.

Beginning with the epic poems of Homer, in the Greek language are found the noblest specimens of literature; the lyric and the dramatic in poetry; and the historical, oratorical and philosophical in prose.

To ancient Greece belongs the "father of history," Herodotus, and the later historians Thucydides and Xenophon.

To her belong the lyrics of Sappho, the odes of Pindar, the tragedies of Aeschylus, Sophocles and Euripides; the comedies of Aristophanes, the orations of Demosthenes and the philosophy of Socrates, Plato and Aristotle.

The Greek colonies planted by Alexander the Great in Asia Minor, became centres for the diffusion of Greek culture, literature, thought and art; and even when the military power of Greece had passed away, Hellenistic Greek remained the language of a great part of the civilized world, and ultimately became the language of the New Testament and the vehicle of Christian theology.

The civilization of Greece, as embodied in her literature, her philosophy and her religion, appears to have reached the greatest height of which human nature is capable.

The religious system of Greece was polytheistic, with Zeus as the supreme god. The seats of inferior gods were found in every place and in every natural object which was deemed beautiful or solemn.

It might have been expected that by means of their religion, and the advanced moral conceptions of some of their philosophers, the Greeks generally would have made great moral progress. As, however, their religion presented to their minds no conception of sin, and in many instances their deities represented merely human virtues and failings, there was nothing to raise the worshippers above the level of the mass of humanity. If a few lofty thinkers reached a higher plane of moral elevation, for the populace generally the traditional religion was not only destitute of moral power, but was even an encouragement to sensuality. Many of the public works of art, likewise, encouraged shameless

profligacy. It was Seneca who wrote: "What could more tend to inflame the vicious propensities of men than to ascribe his vices to the gods, and so to excuse license by their example?"*

To some Greeks at Corinth—one of the most profligate of Grecian cities—the apostle Paul wrote: "Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived; neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners shall inherit the kingdom of God." 1 Cor. vi. 9, 10.

What the religion, culture and philosophy of Greece had failed to do, the Gospel of Christ had been able to accomplish, as indicated in the succeeding statement:

"*And such were some of you; but ye are washed but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the spirit of our God.*" (vi. 11).

Rome

And even as they refused to have God in their knowledge God gave them up unto a reprobate mind, to do those things which are not fitting.—Romans i. 28 (R.V.)

The great racial characteristics of the Roman people were power to rule, to give laws and to establish order. The influence of the Greek language, philosophy and religion also, in course of time, penetrated the Roman state. The moral condition of the people, however, gradually deteriorated, and at the time of Christ, Rome was a festering mass of moral corruption. The evidences of deterioration were chiefly these:—

(1) The decay and corruption of family life. The old

* "De brevitate vitae," ch. xvi.

patriarchal law in Rome was very severe, but it tended to the maintaining of decency and industry. Thus Cicero says of Appius Claudius, when old and blind, "his slaves feared him, his children revered him, all held him dear" (Cic. de Sen. 11). All this had gradually disappeared; parricide was not infrequent, and natural affection seemed dead.

(2) The position of woman. As in the case of his sons and daughters, so with regard to his wife, the Roman husband, under old Roman law, had the power of life and death; the wife "had nothing, could earn nothing, and own nothing."* Upon marriage, the wife did not become the equal of her husband, but, according to Roman law, she was looked upon as the sister of her own children, all her property passed over to her husband, and all she earned became his; she ceased to be a person in her own right. In keeping with this degraded position under Roman law, was the facility with which divorce could be obtained. It was legally sufficient for either husband or wife to express in writing a desire for separation; and, with regret though not with surprise, it may be added, that women had recourse to this practice even more than men—indeed Tertullian goes so far as to state that "divorce was the very purpose and end of Roman marriage." And not only had divorce become deplorably frequent, but the odious practice of procuring abortion was carried to such an extent as to threaten the total destruction of family life.

(3) Slavery. At the beginning of the Christian era slavery existed to a deplorable extent in the Roman Empire. The displacement of free workmen by slaves was one of the chief causes of the ruin of Rome. It was not uncommon for one person to own 500 slaves.

* "Gesta Christi," by C. Loring Brace, p. 21.

According to Pliny, Caecilius left 4,116 slaves after his death. The possession of slaves was regarded as an evidence of wealth, and their absence as a sign of poverty.

"In his legal position, the slave was a property, whose nature nothing but the will of the master could change; he could be given, let, sold, exchanged and seized for debt. He had no civil rights; could enjoy no legal marriage, only cohabitation, and therefore could not be accused of adultery. He had no legal parentage, no property, no right to legacy; could sustain no action before a court, could not be a witness, and his testimony was only legal with torture."*

Slaves were largely used in the cruel and bloody sports of the Roman amphitheatre and in licentious shows and games.

(4) Exposure of children. This inhuman practice was also prevalent on the part of both rich and poor. To avoid inconvenience the rich abandoned their female and defective children; and, to escape the burden of bringing up their offspring, the poor exposed them to birds of prey, wild beasts, and to slave-dealers who collected the abandoned infants, often in order to train them for the vilest of purposes.

Such were some of the conditions which prevailed in civilized and Imperial Rome at the time when Christianity began its beneficent work of the spiritual regeneration of individuals and of the moral reformation of society. The outcome was the gradual leavening of corrupted peoples with new and elevated ideas concerning the relationship of parents and children, husbands and wives, masters and slaves, and the sacredness of infant life. These ideas were subsequently embodied in humane and Christian laws; and wherever

* "Gesta Christi."

the Gospel of Christ is permitted to have its due influence and effect, the tone of individual, family and national life is raised, causes of deterioration are gradually but surely removed, and the power of renewal is given to such civilizations as are willing to accept the moral uplift which Christianity alone can impart.

CHAPTER V

Non-Christian Religions

For the invisible things of God from the creation of the world are clearly seen, being understood by the things that are made, even his eternal Power and Godhead, so that they are without excuse: because that, when they knew God, they glorified Him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. —Romans i. 20, 21.

In its missionary propaganda, Christianity is faced by three great systems of religion, *viz.*, Hinduism, Buddhism, and Mohammedanism, and by a great system of moral philosophy *viz.*, Confucianism, besides many other faiths held by smaller numbers of people, in different parts of the world.

It is obviously impossible, in one short chapter, to describe adequately any one of these systems, and those who desire to investigate the subject further must have recourse to the numerous scholarly works which have been published in recent years.

The modern study of "Comparative Religion" has brought to light almost everything which is to be known concerning the many phases of religious belief held by the peoples of the world.

All that is attempted in this and the following three chapters is to institute a comparison between the main features of these four great systems and Christianity.

I. Hinduism

This is the religion of more than two hundred millions of the people of India. It is much older than Christianity, its beginnings having been traced back to three thousand years ago.

Its religious books are: "The Vedas" (from Vid, to know, hence "knowledge"); "The Sastras" (*i.e.*, philosophical systems); and the "Puranas" (based upon the two great epic poems, celebrating the deeds of Rama and Krishna, heroes of ancient Indian history).

Hinduism has been described as "a reservoir into which have run all the various religious ideas which the mind of man is capable of elaborating.*

"We must describe it," says the late Dr. Murray Mitchell, "as the most extraordinary creation which the world has seen. A jumble of all things; polytheistic pantheism; much of Buddhism; something apparently of Christianity, but terribly disfigured; a science wholly outrageous; shreds of history twisted into wild mythology; the bold poetry of the older books understood as literal prose; any local deity, any demon of the aborigines, however hideous, identified with some accredited Hindu divinity; any custom, however repugnant to common sense or common decency, accepted and explained; in a word later Hinduism has been omnivorous; it has partially absorbed and assimilated every system of belief, every form of worship, with which it has come in contact. Only to one or two things has it remained inflexibly true. It has steadily upheld the proudest pretensions of the Brahman; and it has never relaxed the sternest restrictions of caste."†

* "The Religions of the World," by Principal Grant, p. 95.

† "The Non-Christian Religions of the World," published by the Religious Tract Society.

In Hinduism, God is set forth as impersonal without thought or emotion or any moral attribute. The soul of man is only a temporary emanation from God and may pass from one body to another. It has no separate being, no real immortality, no capacity for fellowship; its supreme destiny is to be lost in God, "as a drop mingles with the ocean; individual existence and consciousness then cease."* Hinduism offers as its solution of the dark problem of human suffering the theory that all human ills are the consequences of former sins. It is a religion of despair. It has no Saviour; no salvation. Under it, woman is degraded; and the Aryan race in India has been weakened and debased, while by means of Christianity the same race in Europe has been raised. Its sacred books reveal a downward course from a higher morality to a lower, and its system of caste puts insurmountable barriers between man and man.

The distinguished Christian Convert from Hinduism, Pandita Ramabai, who, before her acceptance of the Christian faith had received from a solemn conclave of Brahman Pandits in Calcutta the title of Saravasti on account of her knowledge of their sacred books, has thus described the difference between the good precepts of the Hindu Scriptures and the Gospel of Jesus Christ:

"While the old Hindu Scriptures have given us some beautiful precepts of loving, the New Dispensation of Christ has given us the grace to carry these principles into practice; and that makes all the difference in the world. The precepts are like a steam engine on the track, beautiful and with great possibilities; Christ and His Gospel are the steam, the motive power that can make the engine move."

* "The Non-Christian Religions of the World," published by the Religious Tract Society.

II. Buddhism

If you have died with Christ and have escaped from the world's rudimentary notions, why, as though your life still belonged to the world, do you submit to such precepts as " Do not handle this ; " ' Do not touch that other thing "—referring to things which are all intended to be used up and perish—in obedience to mere human injunctions and teachings ? These rules have indeed an appearance of wisdom where self-impossed worship exists, and an affectation of humility and an ascetic severity, but none of them are of any value in combating the indulgence of our lower natures.—Colossians ii. 20-23. (N.T.M.S.).

The birth of the founder of Buddhism took place probably about the year 623 B.C., and most scholars agree that this system of religion had its beginning in the sixth century before Christ.

Siddharta, its founder, better known as Gautama and Sakya-muni from the names of his tribe and family, was the son of an Indian prince, Suddhodana, Rajah of Kapilavastu, (now Bhuila), lying between Benares and the Himalaya mountains.

At an early age Siddharta was married to the daughter of a neighbouring prince. He was possessed of physical strength and power of intellect ; his heart and life were pure and his marriage was one of affection. But even while being trained for the princely duties and responsibilities which awaited him, the bent of his inclination was towards philosophy and the life of an ascetic. He early began to meditate upon the miseries incidental to human life, and, though his father endeavoured to keep from him the underlying facts of sorrow and sadness, yet Siddharta saw visions of old age, disease and death, which left him broken-hearted and despairing. While thus struggling with the problems of life, he met a rigid ascetic, whose denials of the demands of appetite and desire appeared to promise the only means of deliverance from the evils of life.

Breaking away, therefore, from home, wife and an only child, when about thirty years of age, he made what has been called his "Great Renunciation." He exchanged his garments for those of a beggar, and, as a penniless student, placed himself under the tuition of Brahman teachers, who instructed him in all the lore of the Vedas.

Their teaching did not satisfy him, so with five disciples he proceeded to put to the test orthodox Brahmanism. According to this system "the soul can become independent of the body and obtain superhuman power and finally salvation, through asceticism."*

After six years' trial of this method of seeking salvation through severity to the body, he gave up the ascetic life and began to take ordinary food. He did not, however, return to his home, nor enter upon the social, civil and religious duties pertaining to his station.

The time of his enlightenment is said to have come after a day and a night spent in meditation under a fig-tree, known ever since as the Bo-tree, an offshoot of which is still growing in Ceylon :—

"There he passed through the crisis of his ministry, coming by stern exercise of thought to the idea that not by outward penances, but by inward culture ; not by rites and ceremonies, but by love and gentleness to others ; not by spitefully punishing the flesh, but by the cessation of all desire, by the blowing out of the fires of lust and anger and illusion, he would reach a state of mind which would be perfect peace."†

His own summary of the way of salvation was :—

* The "Religions of the World," by Principal Grant, D.D., p. 112.

† "The Non-Christian Religions of the World." Art. Buddhism.

"To cease from all sin,
To get virtue,
To cleanse one's own heart.
This is the religion of the Buddhas."

He now assumed the title of Buddha (from the root Budh, to know, meaning "the awakened," or "the enlightened") and went forth to proclaim the truths which he had learned. These were:—

(*a*) *The Four Great Truths.*

1. That individual life or separate existence is a curse.
2. That the cause of individual life is desire.
3. That the extinction of desire is the only escape from the misery of life.
4. That the extinction of desire is through the "Eight-fold Path" of self-denial.

(*b*) *The "Eight-fold," or "Middle" Path leading to Nirvana, comprises:—*

1. Right belief, that is, in the Buddha's doctrine.
2. Right resolve, that is, to abandon all ties that interfere with becoming a monk.
3. Right language, or the recitation of the law.
4. Right behaviour, or that of a monk.
5. Right mode of livelihood, or living by alms.
6. Right exertion, or suppression of self.
7. Right mindfulness, that is, of the impurities and transitoriness of the body.
8. Right meditation, or composure of the mind into trance-like quietude.

Added to these is a system of morality which laid stress on respect for life, whether in men or animals, on kindness, and on the purgation of the soul from lust and hatred.

Buddhism, at first a system without a God, has now become theistic by the worship of Buddha, Dharma (the law), and Sangha (the order), which appear as three gigantic idols in the temples in Eastern Asia. It is now seen in its purest form in Ceylon, Burmah and Siam.

Buddha himself wrote nothing, but shortly after his death his followers settled the rules and doctrines of the order, and in 244 B.C. the canon of Buddhist writings appears to have been decided upon.

A great impulse was given to Buddhism by its adoption by the justly celebrated King Asoka, in the third century before Christ. He zealously propagated the faith in India, where he was "at once the Constantine, the Theodosius, the Charlemagne of Buddhadom, and his name is honoured from Mongolia to Ceylon."*

At first successful in India, Buddhism was afterwards absorbed by Brahmanism or Hinduism—it is said after a bloody struggle—but it has spread widely in Ceylon, Burma, Siam, Cambodia, China, Korea, Japan, Tibet and Mongolia. The estimated number of Buddhists varies immensely, but as Buddhism is blended with Confucianism and Taoism in China, it is impossible to form an accurate judgment. It is the opinion of the best authorities that there are not more than 100,000,000 of real Buddhists in the whole of Asia.

In the words of Dr. Grant—"originally a system of Humanitarianism—with no future life and no god higher then the perfect man—it has become a vast jungle of contradictory principles and of popular idolatry, the mazes of which it is hardly worth while to tread."†

* "Buddhism," by the late Principal Reynolds, D.D., p. 46.

† "The Religions of the World," by Principal Grant, D.D., p. 109.

During its earlier period, Buddhism "conferred untold benefits on India and on Eastern and Northern Asia," yet it "has permanently elevated neither the race nor any nation that adopted it as the law of its being,"* and in seeking deliverance from misery rather than from sin, it has not penetrated to the root of the great problem of humanity.

A few years ago, a native Christian from India, Mr. Satthianadan, vice-president of the Madras Young Men's Christian Association, joined a Sunday crowd in Hyde Park, London, and heard a man preaching Buddhism as being preferable to Christianity. At the close of the address, Mr. Satthianadan asked permission to speak. The lecturer asked him if he were a preacher, and receiving a reply in the negative, he was allowed to mount the chair. He then said there were three tests which might be applied to a religion: First,—Dogma—what does it teach? In that respect he claimed that Christianity is unquestionably superior to Buddhism.

The second test is Philanthropy.

No religion has produced such philanthropic effort as Christianity. When like efforts are now made by non-Christian people in India, it is in imitation of Christian effort, and is not the outcome of their own religion.

The third and most crucial test is Character.

As one knowing Buddhism, he affirmed that it does not produce character such as is produced by Christianity. In this respect no religion of India can compare for one moment with Christianity.

* "The Religions of the World," by Principal Grant, D.D., p. 128.

III.—Confucianism

And one of the Pharisees, a lawyer, asked Jesus a question, tempting him, Master, which is the great commandment in the law? And he said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the great and first commandment.—Matt. xxii. 35-38 (R.V.).

All nations whom thou hast made shall come and worship before thee, O, Lord;
And they shall glorify thy name.—Psalm lxxxvi. 9 (R.V.).

The intellectual and moral awakening which took place in Greece in the sixth century before Christ, appears to have synchronized with the "illumination" of Gautama Buddha in India, and with the birth of Confucius in China, who, throughout that vast empire, "is venerated as the teacher for all generations and in all human attainments."

Confucius was born in the year 551 B.C., in the village of Chu'eh, in the Province of Shantung. In Chinese the name is K'ung (clan or family name), and Fu-tze ("Master"—the title given to him by his disciples). Of high lineage, he could trace his pedigree back into the remote past. His father dying when his son was but a child, the mother and infant were left in humble circumstances, and in his earlier years Confucius filled various public offices with satisfaction. At the age of nineteen he married. In the following year his son Li was born; and he had afterwards two daughters.

It was in 531 B.C., when about twenty years of age, that he commenced his career as a teacher.

In 501 B.C. he was appointed governor of the town of Chung-tu, and under his rule "a marvellous reformation in the manners of the people speedily took place. . . . Dishonesty and dissoluteness were ashamed, and hid

their heads. Loyalty and good faith became the characteristics of the men, and chastity and docility those of the women." *

After three years, however, differences arose between Confucius and his ruler. Confucius then began his visits to other states, always accompanied by some of his followers. He paid great attention to the study of the past, and edited the "Shoo King," or Book of History, which contains a record of Chinese affairs, reaching back to 2356 B.C.

It was from these annals of the past that he sought guidance for the instruction of the nation; in fact, he was not so much the prophet as the historian of his people: "a transmitter, not a maker."

From the impressions made by him upon his disciples, Confucius seems to have been of singular candour and sincerity of mind. He avoided speaking about such subjects as the existence and influence of spirits, and of the appointments of Providence, and in his teaching he insisted most on the practical virtues of benevolence, family duty—especially on the part of children to parents—truthfulness and honesty. He thought the greatest caution should be exercised about going to war, and attached very great importance to learning. He taught that the duties of the human lot in the five relations were: between father and son, affection; between ruler and subject, righteousness; between husband and wife, attention to their separate functions; between elders and youngers, a proper distinction; and between friends, fidelity.

The system of morals which Confucius built up came to be regarded as conclusive, and as the embodiment of all necessary truth. It is unquestionable that it has had

* Chambers's "Encyclopædia," Art. Confucius.

a powerful influence in helping to weld the vast empire of China together as a united nation.

Confucius, however, did not enjoin any form of religious observance upon his disciples, and worship in the Christian sense is put far away from the common people, and is concentrated in the Emperor alone, who, as the father of his people, at certain times of the year, offers worship to heaven. In every Chinese family, however, the worship of ancestors is imperative, and filial piety is " the very keystone and cement of society."

The needs of man in his relations to God not having been met by the Confucian system, this lack has led to its being supplemented by Taouism, or the system of Lao-Tse—a contemporary of Confucius—and Buddhism. Taou, or the way or path, meant something more than the way or method of righteousness which Confucius taught. Lao-Tse, its founder, used the term to denote the Absolute. " It was the Eternal Order or Being which the laws of Nature and the reason of man mirrored."*

That which Lao-Tse saw dimly, Confucius had ignored, and thus his system is almost entirely destitute of those Divine sanctions which give inspiration and strength for the fulfilment of moral obligations. Moreover the motive at the back of compliance with the Confucian system is justice or duty, while the Christian motive is the higher one of love. " If ye love me," says Christ, " ye will keep my commandments," and by His own perfect example He adds to the loftiest of motives the highest of sanctions.

Buddhism was introduced into China about two hundred years before the beginning of the Christian Era. It made such progress that in 65 A.D. it received official

* " The Religions of the World," by Principal Grant, p. 65.

recognition by the emperor as one of the three state religions.

That which Confucius failed to see—the true relation between man and God: that which Lao-Tse faintly discerned, but could not fully discover—the way to the Father: that which Buddha did not perceive—that sin and not misery is the great problem of the human race—all these are revealed to us by Jesus Christ, Who is the One Mediator between God and men; Who is, Himself, the true and living Way to the Father; and Who took away sin by the sacrifice of Himself.

IV.—Mohammedanism

Put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof.—Romans xiii. 14.

Paganism in Arabia was already beginning to lose it power. Jews who had settled in various parts of the country had carried with them their Scriptures and the knowledge of the true and living God. Christianity, too, had spread, especially in the north and south-west; but it had become corrupt and consequently weak. The profanation of a new Christian Cathedral at Sana, by an Arab of the idolatrous Kenaneh tribe, led Abraha, Christian king of Yemen, to have recourse to arms. He, however, met with a crushing defeat at the hands of the Moreish, an idolatrous tribe of Arabs, who had rallied in defence of the Kaaba at Mecca, with its 360 idols. This victory of paganism was a further step towards extinguishing Christianity in Arabia.

The birth of Mohammed in 570 A.D., two months afterwards, was the beginning of a career which had the effect of banishing Christianity from the whole peninsula.

Of Mohammed's youth it can be said that it was characterized by "exceptional sincerity, truthfulness and purity of life," while his married life from his twenty-fifth to his fiftieth year was without reproach.

His occupation as a camel-driver led him to make journeys into Palestine and elsewhere. In the course of these he was, doubtless, brought into contact with both Jews and Christians. Their sacred writings, in this way, would become known to him. Of a deeply religious nature, he gave himself up to meditation, and was, as he imagined, the subject of special revelations from heaven. These he communicated to the members of his family, his friends and his neighbours. At first he made but few converts and met with the fiercest opposition from the inhabitants of Mecca. Some, however, became his followers; amongst them a few belonging to Medina, to which city Mohammed fled on 16th June, 622 A.D.

The year of this flight—the "Hegira"—was adopted as the first of the Mohammedan Era. Thus the year 1911 is, for Mohammedans throughout the whole world, the year 1289.

The authority conceded to Mohammed at Medina led to a complete change in the domestic life and in the policy of the Prophet. Instead of continuing a monogamist, he soon took to himself no less than nine wives, besides two slave concubines. Opposition was ruthlessly crushed by violence. His teaching was now summed up in the watchword: "There is no God but God, and Mohammed is his prophet."

Soon he had many thousands of Arabs under his command. These became fired with enthusiasm for the new religion. Their zeal was intensified by the teaching of complete submission to the Divine will

(Islam); by the rewards which fell to them after victories; and by the promise of sensual enjoyments after death.

The corrupt condition of the Christian Church presented an open door for the aggressions of Islam, and within a very short time Mohammed and his successors in the Califate had subjugated Arabia, Palestine, Persia and the rest of Asia as far as the Indus.

They next obtained possession of Egypt and all Northern Africa; whence, entering Europe in 711 A.D., Islam in about two years subjugated Spain and over-ran France as far as the Loire. There its progress was checked by the great victory of Charles Martel, near Tours, in 732 A.D.

Mohammed claimed to be the last and greatest of the prophets foretold in the Jewish and Christian Scriptures, and to have received immediate revelations from God. These were embodied in the Koran, "the one book which forms the religious, social, civil, commercial, military and legal code of Islam." In reality it is a conglomerate of Sabeanism, Arabian idolatry, Zoroastrianism, Buddhism, Judaism and Christianity.

Speaking at the Chicago Parliament of Religions of the character of the Koran, Dr. George E. Post, of Beirut, said: "I hold in my hand a book which by two hundred millions of the human race is never touched with unwashed hands; a book which is never carried below the waist, a book which is never laid upon the floor; a book every word of which by these two hundred millions of the human race is considered the direct word of God which came down from heaven. I propose without note or comment to read to you a few words from the sacred book and you may make your own comments upon them afterward." Dr. Post then quoted several verses

showing that Mohammed preached a religion of the sword and of polygamy.*

It has been shown that the Arab soldier was the agent by which Islam was spread. To the conquered the triple alternative was offered: "Islam; the Sword; or Tribute;" hence, in many cases, the consequence was the acceptance of the faith, and thus the social system which prevails in Mohammedan lands became established. One of the saddest blots upon that system is the position it assigns to woman. "Polygamy, divorce, servile concubinage and the veil," says Sir William Muir, "are at the root of Moslem decadence. . . . In respect of married life, the condition allotted by the Koran to woman is that of an inferior dependent creature, destined only for the service of her master, liable to be cast adrift without the assignment of a single reason, or the notice of a single hour."

"The god of Mohammed," says Principal Fairbairn, "spares the sins the Arab loves. A religion that does not purify the home cannot regenerate the race; one that depraves the home is certain to deprave humanity. Motherhood is to be sacred if manhood is to be honourable. Spoil the wife of sanctity, and for the man the sanctities of life have perished. And so it has been with Islam. It has reformed and lifted savage tribes; it has depraved and barbarised civilized nations. At the root of its fairest culture, a worm has ever lived that has caused its blossoms to soon wither and die. Were Mohammed the hope of man, then his state were helpless; before him could only be retrogression, tyranny, and despair." †

* "Arabia; the Cradle of Islam," by the Rev. S. M. Zwemer, p. 186.

† "The City of God," p. 97.

CHAPTER VI

Heathenism: its Dire Condition and Crying Need

A cry as of pain,
Again and again,
Is borne o'er the deserts and wide-spreading main;
A cry from the lands that in darkness are lying,
A cry from the hearts that in sorrow are sighing;
It comes unto me,
It comes unto thee;
Oh what—oh, what, shall the answer be?

—SARAH G. STOCK.

"WHY do you not let the heathen alone?" is an expostulation not infrequently addressed to those who are zealous in the cause of Christian Missions. "They have their own religions which probably suit them better than anything we can give them."

Such objections come with bad grace from those who owe so much to missionaries, who brought the Christian religion to our own forefathers when *they* were in a state of ignorance and darkness.

And lest we should forget "the hole of the pit whence we were digged," it may be well to bring forward qualified witnesses to show how terribly sad is the condition of those hundreds of millions who still "walk in darkness" and "dwell in the land of the shadow of death," and how great is the need for messengers to tell of Him Who is "the Light of the World."

Our first witness is the celebrated traveller, Mrs. Isabella Bird Bishop, F.R.G.S.*

"I think," says Mrs. Bishop, "that we are getting into a sort of milk-and-water view of Heathenism; not of African Heathenism alone, but of Buddhism, Hinduism, and Mohammedanism also, which prevail in Asia. Missionaries come home, and they refrain from shocking audiences by recitals of the awful sins of the Heathen and Moslem world. When travelling in Asia, it struck me very much how little we heard, how little we know, as to how sin is enthroned and deified and worshipped. There is sin and shame everywhere. Mohammedanism is corrupt to the very core. The morals of Mohammedan countries, perhaps in Persia in particular, are corrupt, and the imaginations very wicked. How corrupt Buddhism is! how corrupt Buddhists are! It is an astonishment to find that there is scarcely a single thing that makes for righteousness in the life of the un-Christianized nations.

"Just one or two remarks as to what these false faiths do. They degrade women with an infinite degradation. I have lived in zenanas and harems, and have seen the daily life of the secluded women, and I can speak from bitter experience of what their lives are—the intellect dwarfed, so that a woman of twenty or thirty years of age is more like a child of eight, intellectually; while all the worst passions of human nature are stimulated and developed in a fearful degree; jealousy, envy, murderous hate, intrigue, running to such an extent that in some countries I have hardly ever been in a women's house or near a women's tent, without being

* Authoress of "Unbeaten Tracks in Japan," "Persia and Kurdistan," "Among the Tibetans," "Korea and her Neighbours," "The Yangtse Valley," etc. etc.

asked for drugs with which to disfigure the favourite wife, to take away her life, or to take away the life of the favourite wife's infant son. This request has been made of me nearly two hundred times. This is only an indication of the daily life of whose miseries we think so little, and which is a natural product of the systems that we ought to have subverted long ago.

" It follows necessarily that there is also an infinite degradation of men. The whole continent of Asia is corrupt. It is the scene of barbarities, tortures, brutal punishments, oppression, official corruption, which is worse under Mohammedan rule ; of all things which are the natural products of systems which are without God in Christ."

Our next witness is the Rev. J. G. Paton, D.D., late missionary to the New Hebrides, whose intensely interesting autobiography has become one of the classics of Missions.

" My first impressions," he wrote, " drove me to the verge of utter dismay. On beholding these Natives (of Tanna) in their paint and nakedness and misery, my heart was as full of horror as of pity. Had I given up my much-loved work and my dear people in Glasgow, with so many delightful associations, to consecrate my life to these degraded creatures, Was it possible to teach them right and wrong, to Christianize, or even to civilize them ? . . . The depths of Satan, outlined in the first chapter of the Romans, were uncovered there before our eyes in the daily life of the people, without veil and without excuse."

While he and Dr. Inglis were engaged in building the first Mission House on Tanna, war was going on between the tribes.

" We were afterwards informed," continues Dr. Paton,

" that five or six men had been shot dead ; that their bodies had been carried by the conquerors from the field of battle, and cooked and eaten that very night by the savages at a boiling spring near the head of the bay, less than a mile from the spot where my house was being built. We had also a more graphic illustration of the surroundings into which we had come, through Dr. Inglis's Aneityum boy who accompanied us as cook. When our tea was wanted that evening, the boy could not be found. After a while of great anxiety on our part, he returned, saying :—

" ' Missi, this is a dark land. The people of this land do dark works. At the boiling spring they have cooked and feasted upon the slain. They have washed the blood into the stream ; they have bathed there till all the waters are red. I cannot get water to make your tea.'

" Next evening, as we sat talking about the people and the dark scenes around us, the quiet of the night was broken by a wild, wailing cry from the village around, long-continued and unearthly. We were informed that one of the wounded men, carried home from the battle, had just died ; and that they had strangled his widow to death, that her spirit might accompany him to the other world and be his servant there, as she had been here."

Our third witness is Bishop Samuel Crowther, once an African slave boy.

" About four days before our arrival at Ohambele (Niger region)," says Bishop Crowther, " an old rich woman died and was buried."

The proceedings in connection with the burial were described as follows :—

" When the grave was dug, two female slaves were taken, whose limbs were smashed with clubs. Being

unable to stir, they were let down into the grave, yet alive, on the mat or bed on which the corpse of the mistress was laid, and screened from sight for a time. Two other female slaves were laid hold on and dressed up with best clothes and coral beads. This being done, they were led and paraded about the town, to show the public the servants of the rich dead mistresss whom they would attend in the world of spirits. This was done for two days, when the unfortunate victims were taken to the edge of the grave, and their limbs were also smashed with clubs, and their bodies laid on the corpse of their mistress, and covered up with earth while yet alive. We can only imagine what would be the feelings of these unfortunate victims. Some of the Bonny converts attempted to rescue these last two females by a large offer of ransom to buy bullocks for the occasion, but it was refused. Can there be any doubt as to the urgent necessity of sending Christian teachers among this poor ignorant people, who are slaves to Satan, and glory in their shame ? "

The Indian lady, Pandita Ramabai, has already been mentioned.

Let her speak on behalf of her Indian sisters and brothers :—" I beg of my Western sisters," she says, " not to be satisfied with looking on the outside beauty of the grand philosophies, and not to be charmed with the long and interesting discourses of our educated men ; but to open the trap-doors of the great monuments of ancient Hindu intellect, and enter into the dark cellars, where they will see the real workings of the philosophies which they admire so much. Let our Western friends come to India, and live right among us. Let them frequently go to the hundreds of sacred places where countless pilgrims throng yearly. Let them go round

Jaganath Puri, Benares, Gaya, Allahabad, Muttra, Brindraban, Dwarka, Pandharpur, Udipi Tirpatty and such other sacred cities, the strongholds of Hinduism and seats of sacred learning, where the Mahatmas and Sandhus dwell, and where the sublime philosophies are daily taught and devoutly followed. There are thousands of priests and men learned in sacred lore, who are the spiritual rulers and guides of our people. They neglect and oppress the widows, and devour widows' houses. I have gone to many of the so-called sacred places, lived among the people, and seen enough of those learned philosophers and possessors of superior Hindu spirituality, who oppress the widows, and trample the poor, ignorant low-caste people under their heels. They have deprived the widows of their birthright to enjoy pure life and lawful happiness. They send out hundreds of emissaries to look for young widows, and bring them by hundreds and thousands to the sacred cities to rob them of their money and their virtue. . . . I earnestly beg the women of America and England to come to India and live in our sacred cities, not living in European and American fashion, but living like the poor beggar-women, going in and out of their dirty huts, hearing the stories of their miserable lives, and seeing the fruits of the sublime philosophies. Let not my Western sisters be charmed by the books and poems they read. There are many hard and bitter facts which we have to accept and feel. All is not poetry with us. The prose we have to read in our own lives is very hard. It cannot be understood by our learned brothers and comfortable sisters of the West."*

Our fifth and last witness is Mary Moffat, the noble

* " Pandita Ramabai : the Story of Her Life," by Helen S. Dyer ; pp. 41-43.

wife of the heroic missionary, Robert Moffat. In a letter to her parents, referring to a conflict between the Mantatees and the Bechwanas in which the former were vanquished and fled, she wrote : —

" They (the Mantatees) appear to be dying of hunger, and Mr. Hodgson witnessed the most horrid spectacles. Where they stopped one night the unhappy people had encamped the night before, and had left behind them two women and a man, who were feeding on the body of a dead companion; they were stamping the bones to suck out the marrow ! I know you will shudder when I tell you that they did it without the least emotion. They pointed to the mangled limbs, and told Mr. Hodgson the name of the man. Whether they are cannibals from choice we are at a loss to know; but I am not disposed to think they are, as many Bechwanas do die of hunger when they might get a share with the wolf, of their poor dead companions.

" If we will allow ourselves to reflect upon the train of miseries which such a mode of life brings with it, how conclusively may we argue against that vain philosophy which declaims against the efforts of missionaries in such a country, by saying that the natives live a quiet, harmless and peaceable life, attending to their flocks and herds, and know nothing of the miseries of refined society. Oh how futile are such reasonings ! When I allow myself to conceive of the feelings of the natives of this wretched country in their most elevated state, I shudder. Methinks the condition of the very beasts is enviable in comparison of theirs. They know that they must die, and the dread idea of annihilation strikes them through like a barbed arrow. To talk of death makes them almost frantic.

" The hundreds who perish annually from hunger

in this state of society is another argument against such reasonings and a convincing proof that even feelings of common humanity would induce many to exert themselves even for the temporal good of these sons of humanity. Horror and devastation reign over the whole land, darkness covers it, and gross darkness the people. The longer we live in it, the more convinced we are of the necessity of missionaries being here, being fully persuaded that it is only the gospel of peace which can raise the degenerate sons of Adam. How transcendently blessed will those missionaries be who live to see the thick gloom which covers them dispelled by the beams of the Sun of Righteousness. I scarcely expect to witness it myself, but feel confident that the time will come, because the promises of Jehovah are yea and amen in Christ Jesus."

The venerated husband of the last witness, Robert Moffatt himself, when asked by a young lady to write in her album, wrote the following lines, in which the spirit and motives of the true missionary are disclosed :—

"My album is a savage breast,
Where etmpests brood and shadows rest,
Without one ray of light;
To write the name of Jesus there,
And point to worlds all bright and fair,
And see the savage bent in prayer
Is my supreme delight."

CHAPTER VII

Christ in History

He shall have dominion also from sea to sea, and from the river unto the ends of the earth. . . .

Yea, all kings shall fall down before him: all nations shall serve him. For he shall deliver the needy when he crieth; the poor also, and him that hath no helper. He shall spare the poor and needy, and shall save the souls of the needy. He shall redeem their soul from deceit and violence: and precious shall their blood be in his sight.—Psalm lxxii. 8, 11-14.

And upon his head are many diadems.—Revelation xix. 12 (R.V.).

For nearly nineteen centuries Christianity has been a spiritual and moral force in the world. Confronted at first by extremely powerful foes, it made its way notwithstanding the bitterest opposition, the most cruel hatred, and the most sanguinary persecutions.

Paganism was overthrown by it; but in the moment of its triumph it encountered the subtle dangers incidental to prosperity and royal favour. It became spiritually weak and morally corrupt, and therefore far less fit to influence and to elevate the society in the midst of which it was intended to be "The Light of the World."

But even during those centuries when the lamp of the Christian Church burned most dimly, there was a succession of men and women who by their saintly lives bore faithful witness to their risen Lord, and sought to put into practice those Christian principles which have led to the moral advancement of nations.

Again and again, too, throughout the Christian Era the latent revivifying power of Christianity has been unmistakably shown, and deep and widespread revivals of its original spirit have taken place.

Hinduism, Buddhism and Confucianism have each had a more prolonged trial and opportunity than Christianity, and each has failed morally to elevate those races which have adopted it. And though of shorter duration than Christianity, the same is true of Mohammedanism.

What these religious systems have failed to do Christianity has, in large measure, accomplished.

Hinduism offers to man a philosophy but no Saviour; Buddhism fixes attention on human misery but does not grapple with sin; Confucianism directs the mind to human effort, but holds out no promise of Divine help; Mohammedanism declares that God is an irresistible force, but does not reveal Him as a loving Father.

Under each of these systems woman is degraded, and as there is no surer index to the social condition of any people or age than the position occupied by women, it is one of the strongest proofs of the superiority of Christianity that it has raised women of the most widely differing races out of their degradation, and enabled them to live lives worthy of rational and responsible beings.

Where woman is degraded, there children, and especially female children, are likewise degraded; and there, too, the whole family life is corrupt.

The old philosophies had no word for the children: Christ took the little ones in His arms and blessed them; and wherever His words: "Suffer little the children to come unto Me," have been made known He has been the great Saviour and Emancipator of the young.

Moreover, "the ideal of the Christian family, an ideal lovelier and happier than any which the world has ever known, is the direct creation of Christianity."*

The Spirit of Christ has, in some measure, softened the savagery of war, and banished the bondage of men and women, by declaring that because all are the children of one Father, and all have been redeemed by one Saviour, therefore all are entitled to spiritual, mental and physical liberty.

Inasmuch as He is the Saviour of all men, Christ has taught the solidarity of all races, and assuaged, if not removed, national bitterness and strife.

His Spirit has permeated law and caused it to throw its protecting arms round the child; while entire nations have been linked together by the amicable bonds of international law.

The same Spirit has elevated even language itself. Words have taken on higher meanings in being employed to express the purer and loftier experience of Christian life and character. One of the greatest difficulties encountered by missionaries in translating the Bible into other languages has been in finding words adequate to express Christian ideas. Often they have been compelled to content themselves with very inadequate terms; but even these, with the growth of the moral and spiritual life in their converts, have been found to gain fresh power and expressiveness.

Christ is the embodiment of the Father's love and the Father's pity; of such a love and such a pity as are seen in hospitals, orphanages, philanthropic institutions and societies for healing the sick, housing the homeless, feeding the hungry, clothing the naked,

* "The Witness of History to Christ," by the late Dean Farrar.

teaching the ignorant, helping the prisoner, setting free the slave, giving work to the unemployed.

Where other religions have failed, Christ and Christianity have gained signal success; and the triumphs of the past are incentives to His followers of to-day to be messengers conveying His Gospel to the whole human race, and agents in conferring its benefits upon all mankind.

The following remarkable testimony to the impressiveness of the personality of Christ, on the part of a non-Christian Hindu, is significant of the change which has taken place in religious thought in India :—

"How can we be blind to the greatness, the unrivalled splendour of Jesus Christ? Behind the British Empire and all European powers lies the single great personality —the greatest of all known to us—of Jesus Christ. He lives in Europe and America, in Asia and Africa, as King and Guide and Teacher. He lives in our midst. He seeks to revive religion in India. We owe everything, even this deep yearning to our own ancient Hinduism, to Christianity."*

* "India's Problem, Krishna or Christ," by John P. Jones, D.D., p. 357.

CHAPTER VIII

The Bible and other Sacred Books of the World

Book of grace ! and book of glory!
Gift of God to age and youth,
Wondrous is thy sacred story,
Bright, bright with truth.

Book of love ! In accents tender,
Speaking unto such as we :
May it lead us, Lord, to render
All, all to Thee.

—T. MACKELLAR.

AT the time when the era of modern missions began, the Sacred Books of the East were not accessible to any but those possessed of a knowledge of the languages in which they were written. To-day, translations into English of the whole of the Sacred Books of Hinduism, Buddhism, Mohammedanism, and even of those of Egypt and China, may be found in many of our public libraries. This is one of the results of the study of "Comparative Religion."

By means of this study the development of certain great religious and moral ideas in different nations has been compared, and the various book religions of the world have been placed side by side.

As a result of such enquiries, the vast superiority of the Bible has been fully established, and that not by men whose object was not to uphold the Bible, but to subject the various Sacred Books, including the Bible,

to the cold intellectual searchlight of historic investigation. These researches have led to the discovery of the laws governing the growth and development of religious systems. It has been found that with the one exception of the religion of the Bible, in all other series of religious and Sacred Books there has been retrogression and not advancement.

A single illustration of this process of degradation may be given. When the British Government determined to abolish the cruel practice of Suttee, or widow-burning in India, it was faced by the difficulty that such a step was an interference with the religious usages of the country which it had promised to respect. It was, however, discovered that in the earlier Sacred Books of Hinduism there was no sanction for the revolting practice. It had been introduced at a later date; and thus the Government was enabled to abolish it without breaking its own promise of non-interference.

In the Bible we are struck by the very opposite phenomenon. Instead of retrogression there is continual growth and advance, culminating in the New Testament, in which teaching of the highest morality and spirituality is found.

That distinguished scholar, the late Max Müller, who of all men probably possessed the most complete knowledge of the contents of the Sacred Books of the East, once expressed himself as follows: "It was easy to say it to his present audience, but he should not be afraid to say it before an audience of Brahmans, Buddhists, Parsees and Jews, that there was no religion in the whole world which in simplicity, in purity of purpose, in charity and true humanity, came near to that religion which Christ taught to His disciples."*

* Lecture delivered in Sheffield, March 13th, 1889.

That the long series of books which make up the Bible does not show the same process of degradation as the other Sacred Books of the East, is a striking proof that its origin was Divine, and that over its development from a lower type of religion to the highest of all, and over its preservation from the corruptions which corrode the other Sacred Books, Divine supervision has been exercised.

The superiority of the Bible is seen in its record of the Life of Christ ; in its lofty religious and ethical ideals ; in its unique revelation of religious truth not elsewhere given to men ; in the fact that the nations which have welcomed it have attained to the highest civilization ; and in the additional fact that it is " the most powerful agency known to history in promoting the social, industrial and political reformation of the world by securing the religious regeneration of individual lives."*

* Rev. Joseph Cook.

CHAPTER IX

Is Christianity Evolved from Natural Religions ?

Cause of all causes, and the Source
Whence universal being sprang ;
Thou wast ere time began its course,
Or morning stars Thy praises sang.

Thou First, Thou Last, Thou Cause, and End,
Of all that is, or e'er shall be ;
To Thee, their Source, all beings tend,
All things that are exist for Thee.

—THOMAS RAFFLES, D.D.

ONE hundred years ago (1809), when modern Missions were yet in their infancy, a child was born—Charles Darwin—who was destined to become a man of celebrity in the sphere of natural science. In 1832 he took part as naturalist in the prolonged scientific expedition of H.M.S. *Beagle,* and afterwards devoted himself to the investigation of the origin of species. At the close of seventeen years of unremitting labour, he gave to the world his epoch-making book entitled, " The Origin of Species by means of Natural Selection."

In this work the theory or hypothesis of Evolution was adopted to show how life was developed into the many and varied organisms by which we are surrounded.

Mr. Darwin stated the leading principle of this theory as follows :—

" I view all things, not as special creations, but as lineal descendants of some few which lived long before

the first bed of the Silurian system was desposited. . . There is a grandeur in this view of life, with its several powers having been originally breathed by the Creator into few forms or into one, and that while this planet has gone cycling on according to the fixed laws of gravity, from so simple a beginning endless forms most beautiful and most wonderful have been, and are being, evolved."

It has been maintained that this principle applies not only to the material and physical world, but that it affords a satisfactory explanation of the origin of Christianity apart from revelation. In other words, that Christianity is a development of earlier and less advanced systems of religion; and, further, that all the various religious systems of the world are in different stages of progress, one leading on to the other, from the lowest to the highest.

(1) It has been asserted that Christianity is derived or evolved from the Greek philosophy. The system of philosophy which approaches nearest to Christianity is that of Plato—the point of likeness being that which is common to both, *viz.*, natural religion and morality. Those doctrines, however, which are the peculiar feature of Christianity, *i.e.*, the Incarnation, the Atonement, Grace, Regeneration, the Resurrection and the Holy Spirit, are not found at all in Platonism, and, therefore, Christianity could not have been developed from that philosophical system.

(2) The influence of the Old Testament Scriptures, and of Jewish literature generally, upon the minds of Jesus and His followers, has also been adduced as the origin of Christianity on natural principles. According to the scheme under discussion, Jesus was a great prophet who believed Himself to be the Jewish Messiah, and a great moral teacher, but He was not sinless nor without

some consciousness of discord between Himself and God. While it is true that Christianity is rooted in the revelation contained in the Old Testament Scriptures, the Messiah there predicted is much more than a mere man, however great. These prophecies found their fulfilment in Jesus Christ, who exercised the prerogatives of Divinity in His complete mastery over nature, over disease and over sin.

Moreover, fifty days after His ignominious death upon the Cross, His apostles proclaimed Him publicly as the Messiah, the Saviour and the risen Lord. Subsequently they endured sufferings and martyrdom because of their belief in His Deity, and because of their unfaltering declaration that His death upon the Cross was at once the atonement for the sins of the world, and the means whereby divine justice was satisfied and divine mercy and forgiveness offered to the sinner. Moreover, before many years had passed, oral proclamations of this Gospel were confirmed by the written testimonies of Paul and others.

(3) The religio-philosophic system of Philo, the Jew of Alexandria, has, likewise, been put forward as the source of Christianity. In this system the doctrine of the Messiah is much in the background, while that of the atonement is altogether absent. The only remedy for sin, in Philo's system, is repentance. The victims offered in sacrifice are not atonements for sin, but symbols setting forth the innocence of the offerers, and this sacrificial system is to continue for ever. In Philo's philosophical system, therefore, there is no doctrine of redemption from sin.

In the Christian religion, on the other hand, the Messiah is anointed to preach the gospel to the poor, to heal the broken-hearted, to preach deliverance to

the captives. Repentance must be accompanied by faith. Jewish sacrifices are altogether abolished, because Christ has offered Himself, once for all, for the sins of the whole world, and "the Logos (Word) was made flesh and dwelt among us, and we beheld His glory (the glory as of the only begotten of the Father) full of Grace and Truth."

From no previous system could Christianity have been developed by natural causes. Christianity, which in reality is Christ, cannot be accounted for on naturalistic grounds. As a religious system it towers above every other. Hinduism, Buddhism, Mohammedanism and the nature religions have all degenerated.

From the prior and gradual revelation of the Hebrew religion the Christian system has been developed, until the highest, and, as we believe, the final revelation of God in Christ has been made known to mankind. It alone possesses the power to renovate, to reform, to renew; and in it alone lies the hope of the world.

N.B.—For a fuller treatment of this subject the reader is referred to the Present Day Tract, No. 49. "Is the Evolution of Christianity from mere natural sources credible?" by the late Principal Cairns, D.D. Published by the Religious Tract Society, 65, St. Paul's Churchyard, E.C.

CHAPTER X

What was the Earliest Form of Religion?

These words spake Jesus and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that Thy Son also may glorify thee: as thou hast given him power over all flesh, that He should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent.—John xvii. 1-3.

THOSE who believe that Christianity was evolved or developed from natural religion, have little difficulty in persuading themselves that originally man was in a savage state and that his religion, like himself, was of a very low and degraded type:— such as *Animism*, or "the attribution of a soul or spirit to animate or inanimate objects"; *Totemism*, "an impersonal communal sort of religion, which is mainly a social institution, all the members of a Totem clan being brothers and sisters and treating one another as such"; *Fetichism* (from the Portuguese fetico, a charm) something which has the power of exercising an occult influence; *Polytheism*, or the worship of many gods; and so advancing to *Monotheism*, or the worship of one God.

Reliable historical research, on the other hand, has produced many confirmations of the statement of the Bible that "in the beginning" man was created "in the image of God"; and, therefore it should not be hastily assumed that man was, at the outset, a savage,

or that his religion began with low forms of worship and advanced to higher.

In every part of the world man shows that he has a capacity or faculty for religion ; but the use to which he puts that capacity or faculty is not necessarily indicative of advancement from lower to higher ; on the contrary it often shows a declension from a higher state of religion to one of degradation and unspeakable impurity.

The monotheism of the Hebrews is brought most prominently before us in the Old Testament ; but along with it are frequent references to the various polytheistic systems of the surrounding nations.

In the earlier period of their history the Hebrews often fell away from the purity of their worship ; but about the time of the Captivity, they finally rejected these corrupt elements, and never again departed from the pure monotheism of their own religion.

Underlying the polytheistic religious systems of the other Semitic nations, *i.e.*, the Phœnicians, the Syrians, the Arabians, the Moabites and Ammonites, the Assyrians and the later Babylonians, is the recognition of a " Supreme and incommunicable power, of absolute and perfect unity." The very names given to this Being (Baal or Bel, " the Lord " ; Moloch, " King,") imply this conception; and whatever retrogression took place as time went on, these names remained as indications of an earlier and a purer religion.

The Book of Job, which according to some scholars is of comparatively late date, but which others assign to about B.C. 1520, has in it no trace of polytheism ; but sets forth the transcendent greatness and majesty of the one True God.

Amongst the Indo-European nations, *i.e.*, the Sans-

kritic Indians, the Iranians or Persians, the Greeks or Hellenes, and the Romans, we find a recognition of one particular god who is superior to the lesser deities.

That monotheism was held by the priests and more enlightened classes in Egypt is generally acknowledged, while the Hyksos or Shepherd Kings (B.C. 1850-1650), including Apepi who is supposed to be the Pharaoh of Joseph's time, were themselves monotheists and insisted upon their subjects becoming monotheists.

The system of Confucius in China is not so much a religion as a moral philosophy; but the earlier Chinese religion recognized the Spirit of Heaven as the Supreme Deity who was superior to all other gods.

The religions of the world are so varied in their forms that it is quite evident that no natural instinct has enabled man to arrive by intuition at agreement as to the Being or beings who are to be worshipped; and as polytheism has existed amongst races of the highest intellectual culture, as *e.g.*, the Greeks, it is clear that man does not arrive at monotheism by any process of reasoning or as the result of observation. If, then, it has not been found possible in the past to arrive at a full knowledge of the One True and Living God, either by intuition or by the use of reason alone, are we not shut up to the process of Revelation which is made known to us in the Bible, where it is declared that God revealed Himself to our first parents, to Noah, to Abraham, to Moses and the Prophets, while "in these last days He has spoken unto us through His Son, whom He has appointed heir of all things?"

The religions which exist in every part of the world are proofs that God has not left Himself without a witness in the heart of every man, and, as on Mars Hill at Athens the first great missionary to the Gentiles

preached the One True God to those who, while yet in ignorance, worshipped Him, so, to-day, great numbers of missionaries, filled with the Spirit of Christ and Divinely called, are required to bring to those who, in various forms, worship in ignorance and darkness, "the light of the knowledge of the glory of God in the face of Jesus Christ."

N.B.—For a fuller treatment of this subject the reader is referred to the Present Day Tract entitled: "The Early Prevalence of Monotheistic Beliefs," by the Rev. Canon Rawlinson, M.A. Published by the Religious Tract Society.

CHAPTER XI

The Great Commission to Proclaim a Universal Gospel.

Then opened he their understanding, that they might understand the Scriptures, and said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in His name, among all nations, beginning at Jerusalem. And ye are witnesses of these things.

Luke xxiv. 45-48.

On this commission Christian missionaries have rested their claim, and the results have amply justified them.

In the face of tremendous difficulties the whole world has been girdled with Missions. Pestilential climates have been encountered; sufferings and martyrdoms innumerable have been bravely endured; hostile peoples have been conciliated; difficult languages acquired and reduced to writing; the Bible has been translated into many tongues; whole nations have been raised out of the lowest depths of social and moral degradation.

Moreover there has been a large increase of knowledge of the moral and spiritual needs of mankind; a growing perception of what has already been accomplished; an increasing enthusiasm for the evangelization of the whole world, which is, year by year, gathering force and momentum; and yet we are told that the Great

Missionary Commission of our Lord Jesus Christ is not genuine!

Against this negative criticism is to be placed the tremendous fact that words which are regarded by some as not authentic, have yet been the motive for the establishment and growth of modern world-wide Missions. The great work accomplished during the past century has been done in obedience to a supposed command of Christ, which, say the critics, is no command of His at all, but a later addition to the Gospels, made after His earthly career had closed!

Men have criticized the commission and denied its authenticity. The answer of God to that criticism is the work done during the past hundred years by the messengers of Christ, who in obedience to His command have gone forth into every part of the world, and found by experience that He who gave the command has also fulfilled the promise by which it is accompanied: "Lo I am with you alway even unto the comsummation of the age."

He has, moreover, confirmed His word by truly wonderful results, of which the succeeding chapters contain some striking examples.

While all previous efforts sink into significance when compared with those of the past century, it has also been realized, as never before, that "the field is the world," that the Gospel is to be "preached in the whole world for a testimony for all the nations": that "the whole wide world" is to hear the invitation of Jesus; and that "all the ends of the earth" are to see "the salvation of our God."

"A more powerful irony upon negative criticisms," says Professor Warneck, "there could not be. . . . The words of Jesus are proved true by the continuous

working of their power. And if this working after 1900 years still stirs Christendom into a world movement, we have therein a Divine criticism to which human criticism must lay down its arms. The words of Jesus may be pronounced dead; they may be buried; but they rise again from the grave."

CHAPTER XII

The Results of Missions :—Individual

I.—King Pomare II.

And seeing the man standing with them—the man who had been cured—they had no reply to make.—Acts iv. 14. (N.T.M.S.)

The testimony borne by Christian Missions to the power of the living Christ is an apologetic of the utmost importance.

What Christianity is intended to convey to the human race is not simply teaching concerning a religious system or person. It is the actual communication of a Divine Person to the human soul by means of a spiritual transaction, so that Christ begins to live in us by his Holy Spirit, and from within He changes the life, transforms the character, and uses the human personality to effect improved conditions in social and national life.

"The Indwelling, with its sequel of blessings," says Bishop Moule, "is secured and retained on our side 'by faith,' not by a process of discipline and labour, but by the same humble and reverent reliance on God in His word which is our entrance into justification. Thus the heart is 'purified by faith,' because faith is the admission into it of Jesus Christ, its indwelling Redeemer, Friend and King, divinely able to work on it and in it, along all its lines of spontaneity, so as to confirm it

effectually, yet without force, to His most sacred will in all things."*

However degraded man has become, there are still traces of his essential dignity. The very capacity to sink below the level of the brute is but the counterpart of his power to rise to a height of moral greatness altogether beyond the capacity of the animal. In union with Christ alone can this moral greatness be fully realized; and the large and ever increasing number of lives transformed, in some measure at least, to the pattern of Christ, furnishes matter for profound joy and thanksgiving.

Men and women living in all parts of the world, and in very varied conditions, have been thus transformed, and the process is going on continually, both at home and abroad.

It seems to be the divine method first to renew the individual, and through the individual to improve social and national life.

The early records of the London Missionary Society are full of interest from many points of view. Missionary work in the South Seas was then in an experimental stage. In 1797, after a seven months voyage, the *Duff* came to anchor in the harbour of Tahiti, one of the islands of the Society group. In natural beauty these islands are a dream of surpassing loveliness; but at the time when the first missionaries came, the people were sunk in "a sanguinary idolatry," and "murder, theft, licentiousness and cruelty of all kinds abounded." Human sacrifices were part of their religious and social life. The people, though a fine race, lived in wretched huts. Infanticide was a common practice, and war, with all its horrors, was chronic.

* "Outlines of Christian Doctrine," p. 192.

King Pomare I., savage though he was, gave protection to the missionaries until his death in 1803, when his son, aged seventeen, succeeded to the kingship, taking the title of Pomare II.

It was feared that, owing to the corruption and cruelty of this young king, the protection of the missionaries would be withdrawn; but, in this respect, he followed the example of his father. Moreover he soon began himself to show an interest in the teaching of the missionaries and especially in the art of writing. Yet even in 1806, nine years after their arrival, the missionaries could report no conversions. The darkness appeared rather to deepen than to show signs of passing away; and war broke out again with such fury that in 1809 the missionaries had to retire, after twelve years of great suffering and heroic effort.

King Pomare II. was defeated in the war, and he, too, had to leave Tahiti; but the seeds of Divine truth appear to have taken root in his heart, for in 1812 he applied to the banished missionaries at Eimeo (Morea), for Christian Baptism. This request was not at once acceded to, but all were struck with the remarkable change in him. He gave up his idolatry, and, soon after, when many of his former subjects reinstated him in his position as king, he gathered together all the royal idols and sent them to London, where they are kept in the museum of the London Missionary Society.

This king became a true Christian leader of his people. He, himself, built a church 712 feet long, through which, literally, a stream of water flowed—a symbol of the "living water" which had come to Tahiti. In this great church, in the presence of 4,000 of his subjects, King Pomare was baptized. Soon every village had its school-house and church. The demand

for Bibles and hymn books was so great that the printing press could not supply them fast enough.

In 1819 a code of laws was drawn up at the king's request, and, at a meeting of 7,000 of his people, was solemnly sanctioned and made the law of the land.

While living in idolatry there was no desire on the part of the people to improve their social conditions; but on becoming Christians, they began at once to build better houses and to plant orchards and gardens. They even became so proficient in all kinds of industrial arts, that in 1839 Captain Harvey, the commander of a whaler, gave the following testimony to the great change effected through the introduction of Christianity: "Tahiti is the most civilized place I have been at in the South Seas. They have a good code of laws and no liquors are allowed to be landed on the island. It is one of the most gratifying sights the eye can witness, to see on Sunday, in their church, which holds about four thousand, the Queen near the pulpit with all her subjects about her, decently apparelled and seemingly in pure devotion."

II. From Captive Slave to Missionary Bishop.

In the year 1821, on the West Coast of Africa, a boy was made prisoner in one of the petty wars which were then so frequent in that part of the world, who was destined to achieve a great work. His father was killed in battle and the mother and all the children were forcibly carried off by the marauders. Shortly afterwards the boy was torn from his mother and the rest of his family, and became the slave of his captors. His name was Adjai and he was then about twelve years old. Adjai

passed through the hands of several masters, and at the age of thirteen was sold to some white men engaged in the inhuman traffic in slaves, and by them shipped on board a slaver along with 186 others, some at the point of death. Here, packed together and helpless, they endured terrible sufferings.

But the slaver was not destined to reach the port for which she was bound. The slave-trade had been declared illegal by the British Government in 1807, and the vessel with Adjai and his companions on board was captured by a British man-of-war, H.M.S. *Myrmidon*. The poor slaves were at once released from their fetters and declared free men. They were landed at Sierra Leone where there was a settlement for freed slaves. Adjai was sent to school at Bathurst, where he received instruction in head knowledge and in handicrafts from Mr. Weeks, a missionary of the Church Missionary Society. Mrs. Weeks gave the boy his first religious teaching. Adjai was an apt scholar, and upon giving evidence of true conversion he was baptized in 1825 under the name of Samuel Crowther—after that of a London clergyman whose interest in the liberated slaves was very deep.

In 1826 Crowther paid the first of several visits to England, studying for a time at St. Mary's School, Islington. On his return to Africa, in 1827, he became the first student of Fourah Bay College, and in a short time was appointed assistant teacher of the College. His marriage took place in 1829, to one who, like himself, had been rescued from slavery—Asano—baptized as Susanna. This proved a happy marriage, and resulted in the establishment of a true Christian home—a social and Christian object lesson of priceless worth in a heathen land. After a few years spent as a school-

master in two different places, Crowther became tutor at Fourah Bay College, a position which he filled for seven years with great efficiency.

In 1841, he took part in an expedition up the Niger for the three-fold purpose of opening up trade, checking slavery and introducing Christianity ; after which he came to England, where he was ordained to the ministry of the Church of England in 1843.

A new mission was opened at Abeokuta, in the Yoruba country, in 1846 and placed in charge of Crowther and another missionary named Gollmer.

Here a touching episode took place which Crowther thus describes : " August 21st. The text for this day in the Christian Almanack is ' Thou art the helper of the fatherless.' I have never felt the force of this text more than I did this day, as I have to relate that my mother, from whom I was torn away about five-and-twenty years ago, came with my brother in quest of me. When she saw me she trembled. She could not believe her own eyes. We grasped one another, looking at each other with silence and great astonishment, big tears rolling down her emaciated cheeks. A great number of people soon came together. She trembled as she held me by the hand, and called me by the familiar name by which I well remember I used to be called by my grandmother, who has since died in slavery. We could not say much, but sat still and cast, now and then, an affectionate look at each other—a look which violence and oppression had long checked—an affection which had nearly been extinguished by the long space of twenty-five years. My two sisters, who were captives with us, are both with my mother, who takes care of them and my grandchildren, in a small town not far from here called Abaka. Thus unsought for, after all search

had failed, God has brought us together again, and turned our sorrow into joy."

The mother thus restored to her son became one of the first converts of Abeokuta, and when baptized took the name of Hannah (the mother of Samuel).

After two years at this place, Crowther was able to report " five hundred constant attendants on the means of grace, about eighty communicants and nearly two hundred candidates for baptism." In 1854 he took part in a second Niger Expedition, and in 1857 succeeded in establishing the Niger Mission. In 1864 he again visited England and was consecrated Bishop of the Niger Territory, in Canterbury Cathedral, on June 29th, 1864.

At this solemn and interesting service the lady (Mrs. Weeks) was present who had given Bishop Crowther his first spiritual instruction when he was a rescued slave boy, forty-two years before.

One of Crowther's first acts after this event was to visit the commander (now an admiral) of the ship which had rescued him. He, too, was a sincere Christian; so they read the Bible together and unitedly thanked God for the wonderful things He had done.

Twenty-seven laborious years were devoted to episcopal labour, and at the ripe age of over eighty years Bishop Crowther fell asleep on December 31st, 1891.

The Church Missionary Society, with which he had been connected from his boyhood, gave the following testimony to his life and services :—

" Few of Christ's soldiers and servants have ever more remarkably, from earliest years, come in contact with the wickedness of this world, and with the sad manifestations of human depravity, and few have more patiently carried on the battle against evil, and have

maintained individually a more consistent course and a more unblemished reputation. By no means without natural gifts, possessing both intellectual vigour and moral force of character, Samuel Adjai Crowther was a conspicuous proof of the power of the Gospel, and of the continued presence of the Spirit of God in Christ's Church."

Can Agnosticism or Mohammedanism point to any similar results ?

III. Kothabyu and the Karens.

The great work accomplished by Christian Missions has already been illustrated by one example drawn from the South Seas and by another from West Africa. Our next example is taken from Burma, the scene of the labours and sufferings of the heroic American missionary, Adoniram Judson, who entered the country and settled at Rangoon in 1813. At that time Burma was ruled by arrogant despots, who treated Judson and his companions with great cruelty. Since then this great province, 1100 miles long and 700 miles broad, has been annexed to the Indian Empire, and is consequently now under British rule. About seven millions of the people are Burmese, who in religion are Buddhists sunk in formality. The Shans are next in point of importance and number about two millions. The Karens come next with a population of rather less than a million. There are numerous other smaller races.

The Karens were so cruelly oppressed by the Burmese that they were obliged to take refuge in the mountains. Under British rule, however, they have been protected

from oppression and some of them have come down into the lowlands.

Amongst the Burmese Christianity has not as yet made great progress; but amongst the Karens it has met with a ready reception, and a great and beneficent change has been wrought through the instrumentality of the American Baptist Missionary Society and other Societies.

Among the old religious traditions of the Karens, handed down from generation to generation was the prophecy of a Deliverer, and this expectation prepared the way for the reception of the Gospel of our Lord Jesus Christ.

The first Karen convert was a man named Kothabyu. At the age of fifteen he left home and became a robber and a murderer, and is said to have been implicated in thirty murders. Going to Rangoon after the close of the Burmese war, he met with the American Baptist missionaries and from them received his first religious impressions. It was not long before evidence was given of his repentance, and of his faith in Christ; but, owing to fits of almost ungovernable temper, his baptism was delayed until 16th May, 1828. He was then fifty years of age. Previous to this he had studied diligently in order to read the Bible in Burmese, and now he began to preach the Gospel to his fellow-countrymen. His labours were attended by marvellous results. Soon a whole village became Christian through influences flowing from this one man.

Kothabyu continued to be engaged in evangelistic effort of this kind until the end of his life, going on extensive tours amongst his own people, leading hundreds of them to Christ, and preparing them for baptism.

His wife, formerly an ignorant and depraved woman

was led to the Saviour through his instrumentality, and baptized in the same year as her husband.

When the resident missionary, Mr. Boardman, was incapacitated, it devolved upon Kothabyu to care for the whole church and to give instruction to the inquirers. In his numerous journeys he went through great perils, but as an earnest and successful pioneer nothing daunted him. His ruling passion was to preach. He was a man of prayer and therefore of power. He loved the Gospel and hated idolatry with equal intensity. His knowledge of the Bible was great and the main theme of his preaching was the vicarious death of Christ. He fell asleep in Jesus on September 9th, 1840. The Christian villages in his native land are his best monument, but another memorial was opened in 1878 in the form of a large new institute dedicated to the service of God and Christian education and named the Kothabyu Memorial Hall.

In order to see what Christianity has done for the Karens, first look on this picture :—

"The filthiness of the heathen Karens, especially those in the mountains, almost beggars description. They seldom bathe their bodies and never wash their clothing. . . As to washing such beds as they possess, or their clothing, such a thing is practically unknown. The washing of the vessels which they use for holding their food is as unusual as washing their clothing. It is a common custom to have the pig pen under the house."*

And then look on this picture :—

"When once a (Karen) village has embraced Christianity it feels itself head and shoulders above its neighbours. The Christian village must be clean,

* "Christian Missions and Social Progress," Vol. I., p. 214.

healthy, neat, and it must have the best schools and the best church that can be afforded."*

As Buddhism has been the prevalent religion in Burma ever since the fifth century A.D., why did it fail to elevate the Karens and why did Christianity succeed in doing so ?

IV. Pastor Hsi (China).

It is possible for the poorest boy in China to became a scholar in the Chinese sense of the term, and in order that any son born into the families of the literati may retain his social position, it is necessary that he should take his degree. The parents of Hsi being of this rank, he was sent to school and encouraged to study by his father and brothers, who told him that he might eventually become a Mandarin, Hsi was fond of books and play, and learned quickly. Even then, however, serious questions presented themselves to his mind such as : "What is the use of living in this world ?" "What use is there, after all, in becoming a Mandarin ? Sooner or later one must die."

The result of faithful study was the winning of a degree equivalent to Bachelor of Arts.

In the course of time he married, became a farmer, gave legal advice, and prescribed medicine in a small way. Still his mind was not at rest. The classics of his nation were searched for information about the hereafter and the immortality of the soul. Neither Confucianism nor Buddhism nor Taoism gave him the enlightenment he desired, and at thirty years of age Hsi became sick in body as well as restless in mind.

* "Christian Missions and Social Progress," Vol. III., pp. 215, 216.

Matters were made worse by his indulgence in opium-smoking, which produced the usual results in impaired bodily and mental health, lack of industry and consequent neglect of his farm lands. Then followed the terrible famine in North China from 1876 to 1879, when millions of Chinese were starving and large numbers died. Even the rich could only obtain the coarsest food. Hsi himself came through this terrible time. During its course he frequently heard of two foreigners who had come to the town near his home to distribute food to the hungry ; but he was too proud to seek their help.

One of these foreigners was the Rev. David Hill, a Wesleyan missionary, who greatly desired to come into contact with the literati—the real rulers of China. With this object in view he offered prizes for essays to Chinese students, providing them at the same time with packets of literature to enable them to read up their subjects. Through one of his brothers, Hsi became possessed of one of these packets, and, being in need of money, he began to study in order to gain the prize. Out of 120 essays Hsi's was considered the best, and with great trepidation he went to receive the money from the hands of Mr. Hill. As soon as he saw the kind face of the missionary, his fears vanished, and he felt there was a bond of sympathy between them. Shortly afterwards Mr. Hill invited Hsi to become his teacher in Chinese, and, though at first this invitation was declined, chiefly on account of the opposition of his wife and other women of his household, Hsi ultimately agreed to go for ten days, which lengthened out into weeks and months. It was during this period that Hsi began to read the New Testament, in which he found the enlightenment he had so long sought. When kneeling in the attitude of prayer and

reading the story of the life of Christ, and especially the account of His sufferings and death, the opposition of the proud Confucian was broken down, and the Saviour found an open door to his heart and life.

Then began a terrific conflict with the opium habit, during which he suffered from "faintness, giddiness, shivering, aching pains and burning thirst. His eyes and nostrils were streaming. He could neither eat nor sleep, and medicines helped him but little. And always worse than the worst of the pain was the craving for just a few whiffs of the pipe. He would groan aloud: 'though I die, I will never touch it again.' In utter weakness he cried unto God and felt that his prayer was answered. He broke out into a profuse perspiration, and the struggle was ended. His words afterwards were: 'If you would break off opium, don't rely on medicine, don't lean on man, but trust only in God.'" Hsi was himself, however, indefatigable in the use of proper means.

Other opium-smokers heard of his victory, and came to find out how he had obtained it. Sympathy for these victims of a pernicious habit led Hsi first to receive them into his house, and then to open refuges for them. In his lifetime he opened and carried on more than forty of these refuges. His business capacity was such that he was able to manage all these himself. Long journeys were taken by him. Days and nights were spent in fasting and prayer. "He thinks nothing of being up all night, if necessary, praying for them (the patients), preparing food and medicine. . ."*

Many permanent cures were effected, but chiefly in the case of those who became Christians. Many others who did not become Christians relapsed.

* "Life," p. 322.

Hsi was appointed pastor over the Christians, under the supervision of Mr. D. E. Hoste, now the Director of the China Inland Mission.

A natural imperiousness and self-will gradually gave place to gentleness of manner and consideration for others; which showed that "he had, in no small measure, grasped the principles which lie at the root of all true spiritual directorship. His fellow-workers were no longer subordinates, serving or helping him; but brethren whom it was his privilege to help in a common service to the Lord."

After an illness of six months, brought on by his incessant labours and fastings, Pastor Hsi departed to be "with Christ" in February 1896—one of the many trophies won by the Gospel of the Grace of God among the millions of China.

V. Joseph Hardy Neesima (Japan).

In 1549 Xavier, the Roman Catholic missionary, began his work in Japan. After thirty years labour on the part of the Jesuits and other Roman Catholic orders, it was believed that there were 100,000 converts to that faith. Persecution—due in great measure to political intrigues—broke out in 1586 and continued for about fifty years. Roman Catholic Christianity was by this means extirpated, and for more than two hundred years Japan was closed against Christianity and foreigners. The embargo was not raised till 1854; when Commodore Perry, on the part of the United States, concluded a commercial treaty with the ruler of Japan, followed almost immediately by a similar convention between Great Britain and Japan.

The first Protestant missionaries reached Japan in 1859, and were speedily followed by others. Shortly after this took place that wonderful revolution, which, through the adoption of western civilisation, has given Japan a place among the Great Powers of the modern world. The reformed Government showed itself friendly to Christianity and in 1874 the Christian Sabbath was made the official day of rest.

At first, however, the efforts of the missionaries met with much opposition, and it was chiefly through their becoming teachers in the schools that they could exercise any influence in favour of Christianity ; to a considerable extent this is so still.

One of the most successful agents in establishing and fostering Christian higher education was a Japanese, named Neesima, who in youth was impressed by reading the first sentence of the Bible in a Chinese publication : " In the beginning God created the heavens and the earth." This brought light to his mind by introducing him to a great First Cause. He began to search for the Christian's God to whom, in his ignorance, he prayed.

Wishing to see something of the western world, against the law of his own country he took his passage on board a ship bound for Boston (America), studying English on the way and reading a Chinese New Testament.

The owner of the ship by which Neesima reached Boston, the Hon. Alphaeus Hardy, was a Christian man, deeply interested in missionary efforts. He took the young Japanese lad into his own home, and secured for him a collegiate education. By this time Neesima had become a Christian and his kind patron gave him the name of Joseph Hardy (Neesima). At College he

maintained a character of singular attractiveness. His linguistic attainments led to his appointment as interpreter to the Japanese Embassy at Washington, and, along with the Japanese Minister he visited a large number of cities in America and in Europe. Through the instrumentality of the Embassy, Neesima was pardoned the offence of leaving Japan, and returned to his own country in 1875 where he founded the Doshisha (" One Endeavour ") or Christian Academy at Kyoto. Firmly convinced of the value of Christian education he said, " We seek to send out into the world not only men versed in literature and science, but young men of strong and noble character, who will use their learning for the good of their fellow-men. This, we are convinced, can never be accomplished by abstract speculative teaching, nor by strict and complicated rules, but only by Christian principles; and, therefore, we adopt these principles as the unchangeable foundation of our educational work, and devote our energies to their realization."

About five thousand students have passed through this institution, over one thousand of them having become graduates. Of these 93 became preachers 161 teachers, 148 merchants, 19 journalists, 34 bankers and 28 government officials.

According to a recent report the student enrolment was 522.

In the year before the death of the founder no less than 172 conversions were reported.

When Dr. Joseph Hardy Neesima died in 1890, all Japan was moved, as it was recognized that one of the greatest leaders of the New Japan had passed away. His funeral was attended by 700 students of the Doshisha, by seventy graduates from all parts of

the empire, by government officials, and even by a delegation of Buddhist priests from Osaka.

When Neesima died he was under fifty years of age, but he "had made upon the empire a mark such as no other ever left for good."*

* "The New Acts of the Apostles," by Dr. A. T. Pierson, p. 243.

CHAPTER XIII

The Results of Missions.

In Family Life.

For I have known him, to the end that he may command his children and his household after him, that they may keep the way of the Lord.—Genesis xviii. 19. (R.V.)

The examples given in the preceding chapters of what the Gospel of Jesus Christ has done for individuals may fitly be followed by some references to the effect of Christian Missions upon family life.

The condition of the family in most non-Christian lands is one of great degradation. This is indicated by the state of woman, which, in almost every part of the world outside Christendom, is one of social inferiority.

"She is still regarded, as of old, in a non-Christian environment as a scandal and a slave, a drudge and a disgrace, a temptation and a terror, a blemish and a burden—at once the touchstone and stumbling block of human systems, the sign and shade of the non-Christian world."*

"We all believe," said a Hindu, "in the sanctity of the cow and in the depravity of woman."

The Hindu woman must revere her husband as a god, and must never go out of the house without his consent.

* "Christian Missions and Social Progress," Vol. I., p. 104.

In some parts of Africa "five large glass beads will buy a woman, but it takes ten to buy a cow."

She is allowed to grow up in absolute ignorance, is deprived of rightful liberty, and, in Korea, China, India, in every Mohammedan harem, and amongst the savages of Africa, she can be divorced by an ill-tempered word on the part of her husband.

On the other hand, one of the most potent and one of the most influential results of Christian missions is the transformation of family life. The Gospel—God's good news—is proclaimed to woman as to man. Her equality of soul is recognized. While unable of herself to rise up out of her degradation, the Saviour speaks to her the word: "Woman, thou art loosed from thine infirmity," and she receives power to rise, and to take the important, and even sacred place which Christianity assigns to her in the family life.

The man's conception, too, of womanhood is purified and elevated by the same Gospel, and no longer does he regard her as an inferior, or as a drudge, but as his companion and friend.

Next to the teaching and example of Jesus Christ, the greatest influence for good in the world is that of Christian home life; and wherever Christian Missions are established such homes are being reconstituted out of the degraded family life of heathenism.

The home of the missionary is a great object lesson which, in thousands of instances, has been copied with the most beneficial results to the community.

"If there is one sweet spot on earth," writes a missionary in the Turkish Empire, "on which the angels love to gaze, it is a truly Christian home. Here and there among the multitudes of the inhabitants of this land such a spot is now found. Gentle manners and

tender love, morning and evening family worship, kindly counsel, warning and instruction, tidiness and thrift, intelligence and education, and over all and through all the spirit of humble, joyful, Christian sincerity. Next to the actual salvation of individual souls, these are the results that most rejoice the heart of the true missionary, and testify to the value of his work."*

From other parts of the world comes similar testimony, *e.g.*, from Japan: "Many who take no other interest in Christianity," says the Rev. T. T. Alexander, D.D,, of Tokyo, "are deeply impressed with the higher tone of family life among our converts, so much so that the words 'Christian home,' have come to be understood and used by many who do not know English, as expressing the ideal household."

In China "infanticide is not practised by Christians," writes the Rev. J. G. Fagg, of Amoy, "the husband treats his wife kindly, and brothers their sisters, while the conduct of one towards another in a Chinese Christian home is something that amazes the heathen."

Come with me to the island of Tanna in the New Hebrides, where the great missionary, the Rev. J. G. Paton, laboured for several years. "Amongst the heathen in the New Hebrides and especially on Tanna," says Dr. Paton, "woman is the down-trodden slave of man. She is kept working hard and bears all the heavier burdens, while he walks by her side with musket, club or spear. If she offends him he beats or abuses her at pleasure. A savage gave his poor wife a severe beating in front of our house, and just before our eyes, while in vain we strove to prevent it. Such scenes were so common that no one thought of interfering.

* "Christian Missions and Social Progress," Vol. II., p. 266.

Even if the woman died under his hands or immediately thereafter, neighbours took little notice, if any at all.

"The girls have, with their mothers and sisters, to toil and slave in the village plantations, to prepare all the materials for fencing these round, to bear every burden, and to be knocked about at will by the men and boys."

Well might this honoured missionary exclaim, "Oh, how sad and degraded is the position of woman where the teaching of Christ is unknown, or disregarded though known! It is the Christ of the Bible, it is his Spirit entering into humanity, that has lifted woman, and made her the helpmate and the friend of man, not his toy or his slave."

The earliest missionaries to the South Sea Islands make frequent references to the altered homes and home life which followed the acceptance of the Gospel by the natives. "Neat little cottages began to arise, orchards and gardens to be planted. The whole standard of decency and comfort seemed to have been instantaneously raised. Henceforth there was a strong disposition among the natives to master all kind of industrial arts." *

The long experience of Robert Moffat in Africa coincides with that of the missionaries of the Pacific Islands. "None of the blessings of civilization were really appropriated by the natives until after their evangelization. Then all the past work which had cost him so much became, as it were, fertilized at once. Their habitations, their dress, and all the external hindrances of better habits of life were reformed." †

* "The Story of the London Missionary Society," by the Rev. C. Silvester Horne, M.A., p. 40.

† "The Lives of Robert and Mary Moffat," p. 358.

The same beneficent effects of Christianity are found in the homes of India. Of one of the native pastors in the employ of the Church Missionary Society a colleague writes describing "the fatherly way in which he brought up his children, and gave them the best education possible for a poor pastor, thus exemplifying a true type of Christian family life."

A missionary of the London Missionary Society repeats, in 1895, the opinion which an Indian mother had expressed about the home of her two sons, the one a Christian, the other a fakir: "My Christian son's home is heaven, and I would never wish to see a better heaven; my fakir son's home is a dunghill, yea, hell itself."

The case of Krupabai, the daughter of one of the first Brahman converts to Christianity in the Bombay Presidency, illustrates what Christian missions have done in promoting the higher education of women and in the establishment of Christian homes. Krupabai was the first Indian woman to enter a college for medical training. "Her unassuming and gentle demeanour won for her the respect and admiration of both teachers and students."

In 1883 she was united in marriage to Professor S. Satthianadhan, B.A., LL.M. of Madras, a graduate of Cambridge University; who was appointed a professor in the Presidency College, Madras, and elected President of the Madras Young Men's Christian Association. Mrs. Satthianadhan became an authoress, was "eminently useful in the sphere of philanthropic ministry," and was also "an ardent advocate of the noblest Christian ideals for Indian women."*

* "Christian Missions and Social Progress," Vol. II., pp. 186-7.

When it is remembered that Christian Missions are now established in some 25,000 stations and out-stations, some conception may be formed of the thousands of wonderful transformations of family life which are being constantly brought about in almost every part of the world.

CHAPTER XIV

The Results of Missions

In National Life.—I. Fiji

He brought me up also out of a horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings. And he hath put a new song in my mouth, even praise unto our God: many shall see it and fear, and shall trust in the Lord.
Psalm xl. 2, 3.

The group known as the Fiji Islands consists of some two hundred and twenty islands and islets in the Pacific Ocean, of which eighty are inhabited. The largest of these is Na Viti Levu (Great Fiji), ninety miles by fifty and with mountains five thousand feet high. The next in size is Vanua Levu, one hundred miles by twenty-five. The river Rewa on this island is navigable for sixty miles.

The numerous islands have verdure-clad hills with craggy summits; beaches of white coral and broad lagoons, or shallow lakes with encircling reefs, which break the force of the waves of the Pacific.

The people inhabiting these islands are a mixed race, part Polynesian and part Papuan, with dark brown complexions. Even in their heathen state they built very good houses and were expert weavers, carvers and potters. They were fond of gay cloth, wore shell ornaments, finger rings, necklaces of flowers and shells, and tufts of scarlet feathers in their remarkable head-dresses.

They were also cleaner and more skilful than many of the other islanders of the South Seas.

And yet they were more degraded than most of these. Cannibalism was with them sanctioned by religion and custom. The highest person in the social order was the man who had eaten the greatest number of human beings. One powerful chief so gloried in his horrid pre-eminence that he represented by 872 stones the number of human beings he had eaten during his life-time.

Infanticide was commonly practised. The early missionaries computed that not less than two-thirds of the infants born were put to death. Widows were strangled on the death of their husbands and the sick and aged were buried alive.

The first attempts to evangelize these islands were made in 1835 by Wesleyan Methodist missionaries from the neighbouring group of Tonga, or Friendly Islands. These pioneer missionaries, Cross and Cargill, were accompanied by an ambassador from King George, the newly converted king of Tonga (see Part I., Chapter XVII).

They began their labours on the island of Lakemba, and endured many sufferings and privations for several years ; but they also had so much encouragement that in 1839 they sent the missionaries, Hunt and Lythe, to Taviumi, the " Garden of Fiji."

About the same time the Rev. James Calvert and his wife, from England, arrived at Lakemba. A man of fine physique, Calvert was artisan, teacher, statesman, friend and minister in one.

In 1848, on account of the illness and death of the Rev. John Hunt, Calvert removed from Lakemba, to Viwa, an islet to the east of Viti Levu. Only two miles distant was the island of Mbau, whose king was Thakombau—

a kind of overlord also of the other Fiji kingdoms. Calvert obtained a great influence over Thakombau. This native king—a man of gigantic stature and of great dignity—at first hardened his heart against Christianity, "I hate your Christianity," he said. "Do you think you can keep us from wars and from eating men? NEVER!"

The time came, however, when even that ferocious chief, along with his wives and children, knelt to worship the Christian's God. He made the simple and sincere confession before his people: "I have been a bad man. God has singularly preserved my life, and I desire to acknowledge Him as the true God."

In 1874 the Fiji Islands were voluntarily ceded to Great Britain, and Thakombau sent his war club to Queen Victoria with this message: "The king gives Her Majesty, Queen Victoria, his old and favourite war club; the former—and until lately, the only—law of Fiji. The barbaric law and age are of the past, and his people now submit themselves under Her Majesty's rule to civilisation."

The calibre of the Christian young men of Fiji may be estimated by the following facts related by Dr. George Brown, in his recently published autobiography.

In the same year that Fiji became part of the British Empire, a project to extend missionary operations to New Britain or New Ireland (near New Guinea) was agreed to by the Wesleyan Methodist Church of New Zealand. Mr. Brown was appointed the pioneer missionary in this new enterprise, and in order to secure native helpers, he came to Fiji in May, 1875, just after a fearful epidemic of measles had carried off no less than forty thousand of the inhabitants.

A meeting of students was held at Navuloa on June 1st.

The ravages of measles had left their mark on the faces of these young natives. Mr. Brown described the need of the islands as yet unreached by the Gospel. He pointed out that the natives of these islands were ferocious, that the climate was unhealthy, and that there were many dangers to be faced. "I told them," he says, "what God had put it into my heart to do, and that the men originally appointed could not now be obtained on account of the epidemic."

The young men were asked to think the matter over and to give their answer to his appeal for helpers, the next day. When they assembled the following morning, every one of the eighty-three students volunteered. Nine were selected.

Hearing of this the British Administrator intervened, and stated that as Fiji was now under the protection of the British Government, none of these young men were obliged to leave his home except by his own free will. He again put the case before them, after which one of the natives replied for the rest as follows : "We wish to thank Your Excellency for telling us that we are British subjects, and that you take such an interest in us, and that if we wish to remain you will take care that we are not taken from our homes in Fiji. But, sir, we have fully considered this matter in our hearts ; no one has pressed us in any way ; we have given ourselves up to do God's work, and our mind to-day, sir, is to go with Mr. Brown. If we die, we die ; if we live, we live."

"No fewer than ninety-five per cent. of the Fijians attend public worship in the Wesleyan Churches, and 44,000 are fully accredited church members. The total population in 1901 did not exceed 117,870.

"In 1903 there were 1,383 schools, with 24,261 pupils.

"In the same year the total value of imports and exports was £1,043,802, and 109 merchant steamers and 27 sailing vessels traded with the group, representing a collective tonnage of 349,655.

"The Post Office, 1902, reported a foreign correspondence of 195,447 letters, 157,290 papers, 24,534 book-packets, and 2,788 parcels." *

"In 1897 the people of Fiji contributed £844 to the Mission House Indian Famine Fund. 'Let the fact be noted,' remarks the editor of 'Work and Workers in the Mission Field,' 'and its significance be taken to heart. Sixty years ago, at the time of Her Majesty's (Queen Victoria's) accession to the throne, the entire Fiji group was inhabited by pagan cannibals. Its heathen darkness was unbroken by any ray of Christian religion or civilization.'"

Again, Miss Gordon Cumming writes: "Every village on the eighty inhabited islands has built for itself a tidy church, and a good house for its teacher or native minister. There are well-attended schools, and 900 devout congregations, and the first sound which greets your ear at dawn and the last at night is that of hymn singing and most fervent worship rising from each dwelling at the hour of family prayer."

In 1835 there was not a single Christian, fifty years afterwards there was not one avowed heathen in all the eighty inhabited islands, and the Fijians have been described as "the most law-abiding community in the world."

Is not the extraordinary change wrought by the Gospel of Christ in the Fiji Islands an unanswerable apologetic for Christian Missions?

* "Christian Missions and Social Progress," by Dr. J. S. Dennis, Vol. III., p. 488.

II. Khama's Country.

In the year 1895 great interest was aroused by the visit of three African chiefs to England. These were Khama, chief of the Bamangwato ; Bathoeng (Batwing), chief of the Bangwaketse ; and Sebele, chief of the Bakwena.

The first named, Khama, has had a most remarkable career. His father, Sekhome, was not only chief of the tribe in matters of government, but also the determined upholder of every heathen practice and ceremony. He was, moreover, a polygamist, having an unlimited number of wives and concubines.

As a chief Sekhome was capable, alert and fearless : in these respects his son, Khama, is like him, but there the resemblance ceases.

Early in life, Khama and his brother Khamane, came under the influence of the Rev. H. C. Schulenburg, a German missionary of the Hermannsburg Society, and on May 6th, 1860, both brothers were baptized by Mr. Schulenburg. " The teaching of the Word of God entered into my heart," said Khama, " and so I became a Christian believer." Khama was then twenty-five years of age. His marriage to Elisabeta Gobitsamang took place on 27th April, 1862.

As soon as Khama became a Christian he began to experience the opposition of his father, opposition which became more and more fierce as time went on.

While he treated his father with the greatest respect, Khama, without excitement or passion, refused to comply with his wishes and commands in regard to heathen customs. He declined to follow the practice of polygamy, or to take part in heathen ceremonies.

The Rev. John Mackenzie, missionary of the London

Missionary Society, at Shoshong, from 1864 to 1876, says of him :—

"Khama grew up to be a man of extraordinary dignity of character, his grasp of Christian morality being unusually strong and clear, and his loyalty to the Christian God profound and immovable. It was this noble-minded fidelity of Khama's heart, combined with an untiring charity, which led to some of the most dramatic situations known in the history of any native tribe. One can easily see that in the relations of Sekhome to Macheng, his brother, a more degraded heathen than himself, and to his Christian sons all the elements were present of a long series of plots and counterplots."

Sekhome now began to realize the nature of the conflict which had commenced between himself and his eldest son, and with all his cunning he set himself to bring about Khama's death. Plot after plot was formed. Sekhome even abdicated in favour of his brother Macheng —a heathen more stubborn than himself—in order to keep Khama out of the chieftainship.

In 1872, Macheng was deposed and Khama began to rule over the Bamangwato ; but, being desirous of acting as a Christian son should do he restored his old father, Sekhome, to the chieftainship. Sekhome at once re-commenced his plots against Khama, and by flattery, succeeded in winning over to his side Khamane, the younger brother of Khama. Khama at once withdrew from the capital, and went to Serue, where the great majority of the tribe joined him, and for some time his life was not unlike that of David, when he was a fugitive from Saul—the Saul in this case being his own father Sekhome. A decisive battle took place early in 1875, when Sekhome and Khamane were defeated and took to flight. Khama then became the paramount ruler of

the Bamangwato. Even after this, however, he had more trouble with Khamane, who intrigued against, and disobeyed his brother—now the recognized chief—while Khama was away from the capital on an expedition against the Matabele. On Khama's return, this small insurrection, led by Khamane, was soon put down, and Khamane himself, because of his persistent disobedience, was sent into exile.

Khama's rule has been that of a true Christian king. He has laboured steadfastly to suppress heathen ceremonies and observances, and to replace them by Christian worship. In accordance with this aim he has introduced special Christian services to inaugurate the sowing season and to celebrate the ingathering of the harvest.

He has absolutely prohibited strong drink throughout his territory. To carry out this he has fought a long and hard battle, which might well be imitated in lands where, for many centuries, the Christian religion has been paramount.

This noble chief, born in heathenism, once wrote to the British Administrator of Bechuanaland, as follows: "It were better for me that I should lose my country, than that it should be flooded with drink. I fear Lobengula less than I fear brandy. I fought Lobengula and drove him back, and he never came again. Lobengula never gives me a sleepless night; but to fight against drink is to fight against demons and not against men. I dread the white man's drink more than the assegais of the Matabele, which kill men's bodies and it is quickly over; but drink puts devils into men, and destroys both their souls and their bodies for ever. *Its wounds never heal.* I pray your honour never to ask me to open a little door to the drink."

Finally, Khama has crowned his work by the total

abolition of slavery throughout his dominions. This has made his country a city of refuge to the oppressed; and many fugitive slaves resort to him from adjoining lands for protection.

For a period of twenty years the Rev. J. D. Hepburn was a missionary of the London Missionary Society in Khama's country, and sometimes visited neighbouring tribes. "For months at a time," writes Mrs. Hepburn, "while my husband was visiting the Lake Ngami people, have I been left, with my children, under Khama's sole protection and guardianship; and no brother could have cared for us more thoughtfully and kindly. During these absences of his missionary, I have often had to assist the chief, interpreting and corresponding for him, and advising him in any difficulties which might arise. And in all our intercourse I can most gratefully say that he was always to me a true gentleman in word and deed. No one living now knows 'Khama the Good' as I know him. Did they do so, they could but honour and trust him, as I do from my heart."

In 1889 Khama removed his capital from Shoshong to Phalapye, seventy miles to the north-east. A typical native town has been built, containing some twenty to thirty thousand inhabitants. In this new capital "there are scores of native homes where children are brought up to honour Christ." A large and handsome church has been built by Khama and his people.

The effect of Khama's rule has been to make his subjects "orderly, tractable, temperate and peaceable." Under his administration there is uncommon security. "Traders and other travellers in South Africa," says Mr. J. Gerrans, a merchant of Mafeking, "often suffer from thieves on the journey, but as soon as they get into Khama's country the police frequently say to them;

' You need have no fear of thieves now you are in Khama's country.' " And they have found the words to be true. Between Sekhome, the father, with his heathenish practices, gross immorality and murderous intentions, and Khama, the son, with his pure home life, patience, forbearance and noble character, the difference is as great as between light and darkness. The one was a heathen : the other is a Christian.

III. Uganda.

The condition of the natives of Uganda before the Gospel of Christ came to them was one of degradation equal to that of the natives of any other part of Africa. In the days of King Mtesa " thousands of victims were ruthlesssly slaughtered in the performance of the sanguinary rites of Uganda."

On one occasion " three hundred brothers and cousins of the king were penned up within the narrow compass of the dyke that still may be seen by the roadside some two or three miles north of Mengo (the capital of Uganda), and left there by their brother's orders to starve to death, a six days' misery of nameless horrors." *

Mutilations such as the cutting off of ears or the gouging out of eyes were quite usual. A courtier accidently treading on the king's mat incurred the death penalty. The king, in order to maintain his royal dignity, might give orders for the slaughter of all who stood on his right hand or on his left, and none dared raise a protest. *

Women were beasts of burden, and, along with their children, were bought and sold as slaves. In fact—

* " The Gospel in Uganda," published by the Church Missionary Society, pp. 24 and 25.

"The country around the northern end of the lake, according to the reports of Emin Pasha, was the hunting ground of the slave raiders, who disposed of the victims among the Waganda." *

In 1875 Mr. H. M. Stanley reached Uganda in command of an exploring expedition. He established a close friendship with King Mtesa, and on that chief expressing his willingness to receive Christian teachers, Stanley wrote a letter, dated April, 1875, which subsequently appeared in the *Daily Telegraph*, challenging the Christian Church to enter this open door. This letter aroused great enthusiasm, and within little more than a week from its appearance the Church Missionary Society decided to send out missionaries to Uganda.

The first party sailed in 1876. It consisted of Lieut. G. Shergold Smith, R.N. (son of Admiral Smith, who had rescued Bishop Crowther when a slave boy), Wilson, O'Neill, Mackay and others. Unhappily, Lieut. Smith and Mr. T. O'Neill were killed on the island of Ukerewe, December 13, 1877. Another party sent by the Nile route, *via* Khartoum, reached Rubaga on February 16th, 1879. Some Roman Catholic missionaries also arrived on February 23rd.

The first converts were received into the Christian Church by baptism on March 18th, 1882, and on June 24th, 1884, the Rev. James Hannington, M.A., was consecrated in England the first Bishop of Eastern Equatorial Africa. A man of heroic mould and of great devotion, he had, in 1882, led a party of missionaries into Central Africa, but had been compelled by ill-health to return to England. On July 22nd, 1885, however, as Bishop of the new diocese, he again started from the coast at the head of another band of missionaries.

* "Christian Missions and Social Progress," Vol. II., p. 290.

On October 10th, the same year, King Mtesa died. He was succeeded by his son Mwanga who proved to be an African Nero to the infant church. By his orders Bishop Hannington was murdered in Busoga on October 29th, 1885, before he had reached his destination. In the following year a great persecution broke out, and some sixty converts, Protestant and Roman Catholic, were put to death. For about three years after this, affairs in Uganda were in a very disturbed state. Revolution followed revolution, until in December 1889, Mwanga and his territory came under the control of the Imperial British East African Company; and in 1894 Uganda became a British Protectorate.

The episcopate of the successor of the martyred Bishop Hannington was of very short duration. Dr. H. P. Parker, formerly a missionary in India, was consecrated Bishop on October 18th, 1886. He died at Usambiro on March 26th, 1888. Alexander M. Mackay, another devoted and heroic missionary, died at Usambiro on February 8th, 1890. He had remained for twelve years at his post during a period of great stress and strain.

On April 25th, 1890, the Rev. A. R. Tucker was consecrated Bishop, and arrived in Uganda on December 27th, along with the Rev. G. K. Baskerville and Messrs. Pilkington and Smith.

At length—eighteen years after the arrival of the first missionaries—the fruit of so much devoted labour began to appear in that spiritual movement amongst the European missionaries and native converts which has made Uganda notable in the annals of Missions. "Numbers came into full light and liberty—hundreds at a time; each service was a time of blessing."*

* "The Gospel in Uganda," pp. 49, 50.

"From this time may be dated the great activity of the native church both in their own country and also in the 'regions beyond.' Existing work was deepened and much new effort put forth," and "the Uganda Church has become a Missionary Church conducting its own Foreign Missions, and supporting its own foreign missionaries."*

And what has been the effect upon the people of Uganda?

The new king was persuaded to give up the inhuman custom of murdering all his brothers when he came to the throne in 1893, and in the same year forty native chiefs, having embraced Christianity, voluntarily determined wholly to abolish domestic slavery. Their declaration was as follows: "All we Protestant chiefs wish to adopt these good customs of freedom. We agree to untie and free completely all our slaves."

Many of the native officials who occupy important positions under the British Protectorate, established in 1894, have come under the influence of Christian teaching, and as a consequence, a new spirit has been breathed into the government and administration.

A distinguished British Statesman, the Right Honourable Winston Spencer Churchill, M.P., who visited Uganda in 1907, has given the following testimony to the remarkable change which has been brought about: "In the place of naked painted savages, clashing their spears and gibbering in chorus to their tribal chiefs, a complete and elaborate polity is presented. Under a dynastic King with a Parliament, and a powerful feudal system, an amiable, clothed, polite, and intelligent race dwell together in an organized monarchy upon the rich domain between the Victoria and Albert lakes.

* "The Gospel in Uganda," pp. 49 and 50.

More than two hundred thousand natives are able to read and write, more than one hundred thousand have embraced the Christian faith. There is a Court, there are Regents and Ministers and nobles, there is a regular system of native law and tribunals; there is discipline, there is industry, there is culture, there is peace. In fact, I ask myself whether there is any other spot in the whole earth where the dreams and hopes of the negrophile, so often mocked by results and stubborn facts, have ever attained such a happy realization."*

* "My African Journey," pp. 86 and 87.

CHAPTER XV

How Medical Missions lead the way in Meeting the World's Need of Bodily as well as Spiritual Healing

And he sent them to preach the Kingdom of God, and to heal the sick.—Luke ix. 2.

'Mid heathen ignorance and gloom,
By untold maladies opprest,
They sink in anguish to the tomb,
Unhealed, uncomforted, unblest.
—Rev. W. J. L. Sheppard.

The treatment of disease, even in such more or less civilized countries as India, China and Japan—not to speak of the ignorant races of Africa or the savages of the South Seas—is characterized by the grossest ignorance and barbarity.

"The amount of disease and suffering in China is very great," says the Rev. George A. Stuart, M.D., "and the methods of native medical practice tend rather to increase than to lessen it. Rich and poor alike suffer. Ignorance, superstition and filth are as apparent and potent among the wealthy as among the poverty stricken. Diseases are left to the unaided powers of nature, or, what is far worse, are treated by crude and inappropriate methods. Scientific diagnosis and rational treatment are an impossibility even to the most

wealthy, for the reason that a requisite knowledge of medicine cannot be said to exist in China at the present time."

In Korea a native prince had been wounded in battle, and as the wound continued to bleed, no fewer than thirteen native doctors tried in vain to stop the bleeding. Their method of treatment was to pour molten wax into the wound. Dr. Allen, a Medical Missionary, was called in, and by means of his treatment the life of the prince was saved. It was afterwards remarked by the people: "The doctor did not come from America, but from Heaven." Dr. W. R. Summers of Central Africa tells of two little children only a few months old, whom their mothers sought to cure of sickness by "scoring them from head to foot with a sharp instrument, and he counted over four hundred wounds on the body of one child." Under this horrible and barbarous treatment both children died.

It should be graven as "with an iron pen," in the minds of those who oppose, or are indifferent to, Christian Missions, that while during many centuries, Hinduism, Buddhism, Confucianism and the nature religions, have utterly failed to meet the needs of suffering humanity, Christianity, on the other hand, whose first object is the saving of the soul, has brought with it also healing for the body.

It must be admitted that the modern Christian Church has been slow to perceive the vast importance of Medical Missions, not only as an agency for the healing and conservation of the body, but as a medium for direct evangelistic effort. It was soon discovered, however, by missionaries without proper medical knowledge, training or experience, that they must perforce minister to the best of their ability to the bodily sicknesses

of those with whom they are brought into contact. This was especially necessary in regions far removed from qualified medical skill. The next step was the sending out of missionaries possessed of proper medical knowledge, and in 1853 the first organization for the training and sending forth of medical missionaries was brought into existence. (See Part I, chap. XXIII.)

The immense value of Medical Missions to the cause of Christ and to humanity has been fully established. By them a way is speedily opened to the hearts and homes of the people of every class of society, opposition is broken down, prejudices are overcome, and recognition by the highest officials of the state is gladly accorded.

The medical missionary has often been the pioneer in introducing modern scientific methods of the treatment of disease into new countries, as, for example, into Madagascar. In January, 1864, Dr. Davidson of the London Missionary Society wrote: "To-day I began building the hospital, the first in the Island of Madagascar. It shall stand at Analekely as a testimony to our humanity, our science, and our Christianity."

Again, the Church Missionary Society made several attempts to gain a footing in Kashmir but without success. It was then decided to try a Medical Mission, and application was made to the Edinburgh Medical Missionary Society for a qualified doctor. The only available student was a Presbyterian, Dr. Elmslie, and the Committee of the Church Missionary Society showed its large-heartedness and Christian brotherliness by saying: "We do not mind; we shall be glad if you will send him to us." So in 1864 Dr. Elmslie went to Kashmir, and on May 9, 1865, he wrote: "To-day is memorable in the history of the Kashmir Medical Mission, from

the fact that I opened my dispensary this morning ; " and again, on May 31st of the same year : " Opened my small hospital to-day. It accommodates from four to five patients." This humble beginning has led to the establishment of a well-equipped hospital containing 227 beds.

After India, let us draw an illustration from the New Hebrides. In 1897 Dr. Lambe wrote :—" Much interest centres in the experiment—*the first made in this part of the world*—of founding a hospital on a cannibal island, and utilizing it as an engine for breaking down savagery by the power of Christian love."

As to the work that is being done, one example out of thousands may be given. Two Chinese girls (sisters) who were blind were operated upon by the late Dr. Mackenzie with complete success. Then the mother, who was also blind, was successfully operated upon. When for *the first time* the mother *saw* her children, there were no bounds to her delight and gratitude. All three became believers in Christ and also the husband and father, and many others, and in that village there is now a Christian Church of a hundred or more members.

In 1907 the total number of medical missionaries in connection with Protestant Missions was 982 ; of these 641 were men, and 341 women.

It would take a large part of a life-time to visit the various places at which Medical Missions have been established. In the coldest as well as in the hottest regions, among people of many races and complexions, in the midst of civilized and savage nations, the medical missionary is found pursuing his beneficent vocation of ministering in the spirit of his Master to the sick and suffering ; cheering and brightening their lives, removing

and assuaging pain, fighting disease, lessening "the agony of incurable maladies," caring for the weak and helpless, and, above all, pointing the way to Him who "when he saw the multitudes was moved with compassion towards them," and who "Himself took our infirmities, and bare our sicknesses."

CHAPTER XVI

Gathering in the Cast-out Lepers

O, where is He that trod the sea,
O, where is He that spake,—
And dark waves, rolling heavily,
A glassy smoothness take ;
And lepers, whose own flesh has been
A solitary grave,
See with amaze that they are clean,
And cry " 'Tis He can save."—T. T. Lynch.

In his deeply interesting account of the life and death of Father Damien, the heroic Roman Catholic priest who spent sixteen years of his life in ministering to the lepers at Molakai (Sandwich Islands), Edward Clifford remarks :—" From observations made during my six months tour in India, I am convinced that public opinion concerning leprosy is still far from what it ought to be. We are only half-awake to a great evil and a great shame."

The visit of Mr. Clifford to Father Damien in 1888 not only brought the brave and Christ-like priest prominently before the public, but it was also the means of stirring up much practical interest in the subject of leprosy.

It was not unnatural that the impression should be given that to Roman Catholics alone belonged the honour of ministering to those sore stricken and outcast members of society. This, however, is by no means the case. In the same book in which he tells the story of Father Damien's labours, Mr. Clifford bears testimony

to the work of a Protestant native minister among the Protestant lepers on the same island. These, in fact, somewhat exceeded the Roman Catholic lepers in numbers. One evangelical minister, Hanaloa, died of leprosy contracted in the course of his self-denying work.

Reference has already been made to the work amongst lepers carried on by Moravian missionaries in South Africa and in Jerusalem (See Part I., Chapters X. and XXVII.)

The heroism and devotion of Miss Mary Reed, of the Methodist Episcopal Church of America, should also be placed on record. After six years of Zenana work at Cawnpore, illness compelled her return to America. While there it was discovered that she had contracted leprosy. Keeping this a secret from all the members of the family circle except one sister, she returned to India, in 1891, to devote the remainder of her life to the care of lepers. Settling at Chandag Heights, at the foot of the Himalayas, she has brought into existence an institution for lepers which is a pattern of what such beneficent agencies should be. There this noble woman lives and labours at the present time. In respect to her own health Miss Reed has been pronounced by physicians as practically cured, and in 1898 she wrote: "I have divinely given health, and there is no cause for anxiety. I could go home without jeopardizing any one, and I look so well that none need fear."

Many pages might be filled with harrowing descriptions of the condition of those who are the victims of this fell disease. The statement of one eye-witness, however, will suffice: "One has to conquer repulsion even to stop to talk with them, for they are still more forbidding at nearer sight. The black, glazed stumps from which the toes have rotted away, the maimed hands in all

stages of decay, some with first joints gone, some without fingers at all, and worse, the festering sores bound with dirty rags, the scarred, decayed faces and blinded eyes:—oh! how the weight of human suffering and human misery presses upon one's soul as he realises the terrible condition of the lepers."*

In nearly every part of the world lepers have been treated with great inhumanity, callous indifference and positive cruelty.

Dr. Carey, soon after his arrival in India, saw a leper burned to death. At Zanzibar, in 1898, a leper was burned alive because he was of no use. A young married woman in Japan was stricken, and in order not to infect her parents, she dug a hole the length of her body in the garden, spread a mat in it to lie upon, "and there waited in her misery till death relieved her of her sufferings and her parents of the burden of her existence."

It is a fact of striking significance that with the exception of Christianity the religions of the East have done nothing for the leper. "Buddhism," says the Rev. A. H. Bestall, Wesleyan Missionary, Mandalay, Burma, "has never done one day's work for lepers. No Buddhist monk has ever preached to these forlorn and helpless ones. He has no evangel. This:—

As the tree falls,
So let it lie,
As the leper lives
So let him die,

is all that Buddhism can say to them—despite Sir Edwin Arnold and many beside him."

The same might be said of Hinduism, Confucianism and Mohammedanism; but from the ranks of

* The late Rev. Norman Russell, Canadian Presbyterian Mission, India.

Christendom many have devoted themselves with rare consecration, real self-sacrifice, and true heroism, to this repulsive yet Christ-like ministry in India, Burma, Ceylon, China and Japan.

One more instance may be mentioned. At Purulia, India, the Rev. Henry Uffmann, of Gossner's Evangelical Lutheran Mission, began in 1886 to care for the lepers in that district, and until his death, fourteen years afterwards, he gave himself with rare devotion to this work. No fewer than 1,487 lepers or their children were received into the asylum which he was instrumental in founding, and of these 1,088 made public confession of the Christian faith. "He taught them, he tended them, he laboured for them, above all he prayed for them. . . . Unappreciated because unknown, save to the limited circle immediately interested in his work, this modern St. Francis lived, laboured and died."*

The work among lepers which is being done by the Christian Church in India has again and again received the warm commendation of high officials of the state. In August 1904, when the opening of an extension of the Bhagalpur Leper Asylum took place, Sir Andrew Fraser, K.C.S.I., then Lieutenant-Governor of Bengal, spoke "in terms of warm approval of the work of the missionaries among the lepers. He drew a contrast between the religions of India, all of which ostracized the lepers, and Christianity, which, true to the example of its Divine Founder, touched them and comforted, even though it could not cure them."

In the Leper Asylum at Almora there was, a few years ago, a leper named Man Sinha. His hands were almost entirely eaten away. His feet were dreadfully swollen and ulcerated. Notwithstanding his almost helpless

* "Lepers," by John Jackson, F.R.G.S., p. 297.

condition, he was fairly cheerful. "To be among these Christian people," he said, "has been a real blessing to me. I am a poor miserable creature, but the knowledge of Jesus Christ as a Saviour of unworthy men like me makes me forget my sufferings. I don't know much, and I don't seem able to learn much, but I can pray to God and thank Him for his love to me. . . I would like to confess Christ and make it known that I have definitely left off belief in the spirits and other little gods I used to worship. Oh, how useless it all was to me, and how different it is to pray to Jesus and tell Him all my sorrows and sins."

CHAPTER XVII

Woman : What she owes to Christianity

Of the chief women not a few.—Acts xvii. 4.

SOMETHING has already been said of the effect of Christian Missions upon family life (see Part II., Chapter XIII.); but in addition to what is there stated, some facts may be given relative to the elevation of woman through the influence of Christian education.

It is obvious that if woman, who is par excellence the maker of the home, is ignorant and degraded, the home life cannot be of such a character as to be the highest source of social, moral and religious well-being; on the contrary, under such circumstances it must inevitably be a centre of deterioration to the family, and, consequently to the state.

The Indian Census of 1891 revealed the startling fact that out of 128,000,000 of women in India there were actually 127,000,000 who were illiterate (the odd thousands are not quoted). Only a small minority of 741,157 could read or write or were learning to do so.

As it is the custom in India that every girl shall be married, ninety-nine marriages out of every hundred are with illiterate girls.

Even the educated men of India must, perforce, in the vast majority of cases, marry totally uneducated women.

Such facts constitute one of the severest condemnations of Hinduism, Buddhism and Mohammedanism, as religious systems, which have thus kept women for so many centuries in a state of ignorance, seclusion and degradation. Bearing in mind these circumstances it is scarcely surprising that when it was proposed to open the first girls' school in Calcutta, an astonished native should remark: "These missionaries will soon begin to educate our cows, since they think it possible to educate girls."

A beginning was made as early as 1822, with the education of girls in Calcutta, and in 1824 an American Missionary Society opened the first native girls' school in Bombay. Seventy-two years later (1896) there were, in the Bombay Presidency, 900 schools for girls, attended by over eighty thousand pupils; and in the Madras Presidency, where the first schools for native girls were opened in 1841, there were in 1869 over one thousand schools and nearly one hundred and ten thousand girls in attendance.

The effect of this Christian movement for the education of native girls is being felt in the social life of India. "You will find," said Sir William W. Hunter, in 1875, "that almost all the educated women of India who have made their mark in our day are native Christians, or were educated under missionary influence."

The first native lady Master of Arts was Miss Chundra M. Bose, a convert to Christianity who became principal of Bethune College, Calcutta, the only government college for native women in India. From this college candidates are now sent up for university examinations.

The first woman barrister of India was Miss Cornelia Sorabji, who at Deccan College, Poona, and at the Bombay University, had distinguished success. After

a course of legal education in England, she graduated at Oxford with honours. This lady belongs to a native Christian family of Poona. Her sister, Miss Alice Sorabji, was the first Indian lady to take the degree of Bachelor of Science. This she obtained with credit at Bombay University.

Pandita Ramabai, who was for a year-and-a-half Professor of Sanskrit in the Cheltenham Ladies' College, has already been referred to in this Part (see pp. 159 and 176). The work of this highly-educated Indian lady on behalf of high caste child widows is of the most remarkable character. Many hundreds of these have been rescued through her instrumentality during famines and at other times, and have received an education and training for useful vocations, under Christian influences, at the institutions established by her at Poona and Khedgaon.

The late Miss Lilavati Singh, Professor of Literature and Philosophy in the Isabella Thoburn College at Lucknow, was the first native lady to obtain the B.A. degree from Calcutta University. Her parents and her grandfather were Christians, and "Miss Singh was a good illustration of what a Christian of the third generation should be." At a reception given to her in America Ex-President Harrison said that "had he been rich enough to have given a million dollars to missions and got no returns beyond that one educated native woman, he would have reckoned it a good investment."*

The same uplift which Christian education has given to women in India, is being realized in China. Several Chinese women have been educated and trained for the medical profession. Two of these, Drs. Meigii Shie (Mary

* "The Modern Mission Century," by the Rev. A. T. Pierson, D.D.

Stone) and Ida Khan, graduated with special honour, in 1896, from the medical department of Michigan. Their college career was distinguished by the manifestation of excellent character and scholarship, and though not the first, they are amongst "the Christian pioneers in the ministry of healing to their countrywomen." When the graduates received their diplomas, "to none was there accorded such a universal outburst of applause from students and visitors as to these two little Chinese women. . . The demonstration was also participated in by the medical faculty, the only time any of the staff joined the students."*

* "Christian Missions and Social Progress," Vol. II., pp. 193-4

CHAPTER XVIII

The Noble Army of Martyrs

Wherefore seeing we are also compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith; who for the joy that was set before Him endured the Cross, despising the shame, and is set down at the right hand of the throne of God.—Hebrews xii. 1, 2.

At the World's Missionary Conference held in London in the year 1888, the Rev. R. Wardlaw Thompson, D.D., Secretary of the London Missionary Society, made the following significant statement: "Missions have furnished to the Church the last best apologetic to Christianity; the most comprehensive, the most powerful, and the most unanswerable proof of the Divine authority of the Scriptures."

The foregoing chapters of this section furnish at least an indication of the new and magnificent line of defence which modern Christian Missions have added to the existing impregnable fortifications of the Christian religion.

During the past century an additional rampart of gigantic strength has been built, within which the Christian believer of to-day, may, with full assurance, "contend earnestly for the faith which was once for all delivered unto the saints." Jude iii. (R.V.).

Few great works of utility or of national protection have been constructed without the sacrifice of human

lives; and, in the spiritual sphere, neither the maintenance of the Christian Church at home nor its expansion abroad have been accomplished without that seemingly lavish expenditure of life which is indicated by one of the most significant titles in Christian terminology, namely, that of Martyr.

Milton, who knew what suffering for Christ's sake was, wrote: "The martyrs shook the powers of darkness by the irresistible power of weakness."* And from the beginning of the Christian era to the present time, the advance of the Kingdom of Christ has been accompanied by the heroism of those who were willing to lay down their lives for His sake.

It has been so during the modern missionary era. In the places first occupied by the ambassadors of Christ this tribute of fidelity to Him has been paid.

In the South Seas, in West Africa (the white man's grave), in India, in China, the brave soldier of Christ has died a martyr's death.

Among such may be named Williams at Erromanga, Patteson in Melanesia, the Gordons in the New Hebrides, Captain Allen Gardiner at Tierra del Fuego, Shergold Smith, O'Neill and Hannington in Central Africa, Chalmers and Tomkins in New Guinea, and a noble host in China.

Native Christians, too, have shown their love to Christ and their constancy in His service, by sealing their testimony with their blood. In that day when the vision of the seer of Patmos will be looked upon in reality by the redeemed Church of the Living God, amongst those who have "come out of the great tribulation," will be representatives of the Isles of the Pacific, of the plains

* "The Modern Missionary Century," by the Rev. A. T. Pierson, D.D., p. 373.

of India, of the countless tribes of Africa and of the adjacent island of Madagascar, of the ancient church of Armenia, and "these"—a great multitude—"from the land of Sinim."

They loved their Saviour; they loved the people to whom they were sent, and amongst whom they lived, with a love as strong as death.

"Go, tell Mwanga," said Bishop Hannington, "that I die for the Baganda, and that I have purchased the road to Uganda with my life."

The testimony of the saints and martyrs of Jesus Christ our Lord does not pass away. Their earthly career closes either with the calmness of those who "fall asleep" in Him, or through the suffering and the violence which constitute the fiery chariot conveying them swiftly to Him who bestows upon them the crown of martyrdom. But the memory of the just is blessed, and although they have ceased from their labours, yet their works do follow them, and the blessed influences of their Christ-like lives and heroic deaths become part of the great heritage left for the benefit and uplifting of the Christian Church and of the World in every succeeding generation.

"And I saw under the altar the souls of them that were slain, for the word of God, and for the testimony which they held . . . and white robes were given to every one of them. . . And one of the elders answered, saying unto me, What are these which are arrayed in white robes? And whence came they? Then I said unto him, Sir, thou knowest. And he said unto me, These are they which came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his

temple ; and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more ; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters ; and God shall wipe away all tears from their eyes " (Rev. vi. 9, 11 ; vii. 13-17.)

PART III

HOW TO HELP

CHAPTER I

The Church at Home and Missions Abroad

If the question be asked: Why does the Church of our Lord Jesus Christ exist? the only complete and sufficient answer is, that the one great end and purpose for which it was called into being is, that it may make known the Gospel to all the world.

The definite command of the Head of the Church is to be obeyed by every one of the members of His body. No Christian is exempted from taking his or her full share in the fulfilment of this great commission.

The Church at home, if it be loyal to its Master, may not define for itself a certain limited sphere within which it will serve, and refuse to operate outside such self-made boundaries. The only limits of the humblest and poorest church in Christendom, as of the richest, are those defined by the Lord Himself when He said: "Ye shall be my witnesses . . . . . *unto the uttermost part of the earth.*"—Acts i. 8 (r.v.).

The spiritual condition of the Church—the body of Christ—may be diagnosed by the thermometer of Missions.

The poverty or smallness of a Church is not an adequate excuse for want of interest in the evangelization of the world. If a Church is so poor, or so small, that

it cannot give even one annual collection to the missionary cause, such a Church can be kept in touch with the progress of the Gospel by means of sermons on the subject and through missionary literature; and it is in every way likely that from the ranks of such a Church God will call out *men and women* to reinforce the missionary army already in the field.

On the other hand, if a Church is wealthy, the responsibility of helping, financially and otherwise, to meet the world's great need, lies heavily upon it.

The practical interest of a Church or congregation at home, in the missionary cause, is very largely dependent upon the clergyman, minister or pastor who is its leader and guide in things spiritual. If he is fully alive to the transcendent importance of the great enterprise of evangelizing the world, his interest and enthusiasm will most certainly enkindle that of his flock; but if, on the other hand, the subject of Christian missions occupies only a subordinate place in his mind and in his affections, the temper and spirit of his congregation will be largely of the same character as his own.

That any minister of a home church should be indifferent to, or without interest in, such a great and holy cause as that of Christian Missions is almost inconceivable. What constant spiritual revival there would be in his own soul, what a perennial freshness there would be in his preaching, if the minister of Christ regarded himself as an officer, not only of a parish or congregation, but of the one great army of the Living God which is on active service in every part of the world. Such a minister could not fail to look upon himself as the Intelligence Officer for his part of the grand army, and by means of sermons, addresses and personal conversations, would communicate the latest news from

the front, and so educate his people and stimulate their interest and enthusiasm, that he would soon have a thoroughly missionary church, fully alive to spiritual and moral needs at home as well as abroad.

When the clergyman of a parish, or the minister, or pastor of a church is an enthusiast for Foreign Missions, he will find many opportunities of bringing the subject before the various members of his flock from the youngest to the oldest.

The Rev. Gilbert Meikle, minister of the United Presbyterian Church at Inverary, like many another hard-pressed minister, was the superintendent of his own Sunday School. One Sunday he read to the boys and girls a letter from a missionary in Fiji. It told of the triumphs of the Gospel over the savages of these Islands of the Pacific. As he finished, the good minister was deeply moved, and said : " I wonder if there is a boy here this afternoon who will yet become a missionary, and by-and-by bring the Gospel to cannibals ? " There was a boy present that day who said in his heart, " Yes, God helping me, I will." That boy became the heroic martyr-missionary, James Chalmers, or " Tamate," as he was called by the natives of New Guinea. It is a mistake to lower the missionary appeal to the sordid level of money. The interest of children, as well as of adults, needs to be aroused by information as to the state of the heathen world, by the obligations of the command of Christ, and by the knowledge of the great blessings which the Gospel has brought. Much has already been done in the right way to awaken interest and to quicken zeal ; but much more remains to be done.

At the present time the Church Missionary Society receives about one-tenth of its annual income from the

Sunday Schools and Young Peoples' Societies of Great Britain.

From similar sources the London Missionary Society receives over one-seventh; the Presbyterian Foreign Mission Fund about one-eighth; the Wesleyan Missionary Society nearly one-fifth, and the Baptist Missionary Society no less than one-third. In all, nearly ninety thousand pounds per annum are contributed through children and young people to the Foreign Missionary work of these five Societies.

To show the possibilities of a large increase of interest in, and practical support of, Foreign Missions on the part of children and young people, the reader is referred to a pamphlet entitled "How a Sunday School Helps Foreign Missions," by A. C. Monro; published by the Sunday School Union, 56, Old Bailey, London, E.C., price three halfpence, post free.

In addition to the organization of the Sunday School for Missionary purposes, the members of the various Societies of young people, such as Bible Classes, Guilds, Communicants' Unions, Scripture Unions, Christian Endeavour Societies, etc., may be educated and trained for practical missionary service.

Mission Study Circles, consisting of ten or twelve young people who will devote one hour per week to the study of some particular mission field, aided by a text book, will be found most useful in promoting an abiding interest in the cause. An explanatory pamphlet on Mission Study Circles, price 3½d., including postage, may be obtained from the Young Peoples' Missionary Movement, 78, Fleet Street, London, E.C.

For adults there should be in every Church a Missionary Association, comprising all communicants who are not enrolled in the Young Peoples' Societies.

During the past century Societies of Women have been one of the mainstays of Foreign Missions. They can do much to help their needy sisters in non-Christian lands by means of prayer, the collection of funds, needlework, the supply of medical stores, etc.

CHAPTER II

The Laymen's Missionary Movement

One of the weaknesses of the modern missionary era has been that so few capable, virile, well-educated professional and commercial Christian men have given to the study and consideration of Foreign Missions the time and attention which such a great and all-important subject is entitled to receive. This indifference, happily, is now being replaced by a practical and widespread interest, which, under the guidance of God's Holy Spirit, will probably lead to the mapping out of the non-Christian parts of the world among the various Churches and nationalities of Christendom, with a view to their evangelization during the present generation.

As recently as November, 1906, a movement began, having for its object the organization of business and professional men, with a view to the more speedy evangelisation of the world. This resulted in the formation of the Laymen's Missionary Movement, which, in a short time, has made such progress that it bids fair to become one of the mightiest spiritual forces of the twentieth century.

The Laymen's Missionary Movement is "an uprising of men in various Christian nations to universalize Christianity in our day, through the regular Church machinery already in operation."

"It asks that Christian nations shall increase the number of missionaries from thirteen thousand to at

least forty thousand, and their annual gifts from about four-and-a-half million pounds a year to sixteen millions annually."

A recent development was the meeting of the Canadian National Missionary Congress in Toronto from March 31st to April 4th, 1909. Over four thousand carefully selected commissioners—*MEN*—from mountain and prairie, from the Atlantic to the Pacific, all uniting in their efforts to help on the coming of Christ's kingdom.

In the declaration of policy unanimously adopted by this vast representative assembly, are the following statements :—

" According to their several ability and opportunity, we believe that the laymen of the Churches are equally responsible with the ordained ministers, to pray and to work for the coming of the Kingdom of God upon the earth.

" We believe that every Christian should recognize the world as his field, and to the full measure of his ability work for its evangelization.

" Assembled in the first National Missionary Congress of modern times, and deeply persuaded of the power of combined and co-operative Christianity to solve all the problems of human society, we desire to unite with the Churches of our sister countries throughout Christendom, as loyal servants of the King of kings, in a comprehensive and adequate crusade for the winning of mankind to Jesus Christ, ' Who is the Way, the Truth and the Life,' ' The Desire of Nations,' and ' the Light of the world.' "

As this was the first time in history that a *national* missionary policy has been adopted, the significance of the event was unmistakable.

The Canadian Conrgess was followed about a year later (May 3 to 6, 1910) by a similar gathering held in

Chicago, United States of America, when four thousand delegates assembled representing every state in the Union (Nevada and Indian Territory excepted). This immense gathering of men adopted the same National Missionary Policy as Canada. When will the Christian laymen of the United Kingdom follow suit ?

CHAPTER III

The Call to the Foreign Mission Field

MANY sacred memories and gracious associations cluster around Christian motherhood and childhood's tenderest years. Heathenism degrades the wife and the mother to the level of a beast of burden. The non-Christian religions shut her up in seclusion, keep her in ignorance, and turn her into a decorated human doll.

The pages of history will never fully record what Christ has done for woman ; nor will it ever be completely known how nobly Christian women have striven to repay the debt of gratitude they owe to Him.

To lead a little child to Jesus in its earliest years ; to make indelible spiritual impressions upon its opening and plastic mind ; and to guide its will so that it may choose to do the Will of God ; is to make use of one of the mightiest forces that can be employed in the advancement of the Kingdom of God. When Christian mothers have fulfilled their high calling, how great and far-reaching have been the results !

James Gilmour (of Mongolia) was one of a family, which, on the Sabbath afternoons, " regularly gathered around our mother's knee, reading the impressive little stories found in such illustrated booklets as the ' Teacher's Offering,' ' The Child's Companion,' ' The Children's Missionary Record ' (Church of Scotland), ' The Tract Magazine,' and Watts's ' Divine Songs for Children.' These readings were always accompanied

with touching serious comments on them by mother, which tended very considerably to impress the lessons contained in them on our young hearts. I remember how she used to add : ' Wouldn't it be fine if some of you, when you are grown up, should be able to write such nice little stories as these for children, and do some good in the world in that way.' I have always had an idea that James's love of contributing short articles from China and Mongolia to the children's missionary magazines at home was due to these early impressions instilled into his mind by his mother."

The Divine call to the Mission field has, oftentimes, come through faithful ministers of Jesus Christ. It was so in the case of the late Rev. John Mackenzie, missionary of the London Missionary Society in South Africa. Under the ministry of Alexander Williamson, afterwards a missionary in China, Mackenzie, in the year 1853, was converted, and he then made the inward resolve to become a preacher of the Gospel in the heathen world. During the whole of his strenuous life as a missionary and statesman in Africa, he never forgot the short, strong and intense prayer which he offered in a quiet nook on the banks of the Lossie at Elgin—" Oh Lord, send me to the darkest spot on earth."

Others are " baptized for the dead." When, in 1878, the news reached England that Lieutenant Shergold Smith and Mr. T. O'Neill, members of the first missionary party sent to Uganda, had been killed on the Island of Ukerewe, in Lake Victoria Nyanza, the Rev. James Hannington was strongly moved to offer himself to help to fill the gap. This desire culminated in his acceptance by the Church Missionary Society, and his appointment as the leader of a fresh party going to Central Africa.

In his farewell sermon to his flock at Hurstpierpoint, he said that " if it should be that he lost his life in Africa, no man was to think that his life had been wasted. As for the lives which had been already given for this cause, they were not lost, but were filling up the trench so that others might the more easily pass over to take the fort in the name of the Lord."

The martyrdom of this heroic man, who, in 1884, became the first Bishop of Eastern Equatorial Africa, has, doubtless, stirred up others to give themselves in order to carry forward the sacred cause for which he gave his life.

Just as in that mysterious spiritual operation described by our Lord as a birth from above, the experiences vary in different individuals, so in regard to the Divine call to enter upon this highest of all service, the motives are, in like manner, diversified—an indication that in bringing about both results, the work of the Holy Spirit is best described by our Lord's own illustration : " The wind bloweth where it listeth."

CHAPTER IV

The Great Need of Reinforcements

THE great work accomplished by the pioneers of modern missions is a plain and unmistakable proof that they were men and women possessed of that mighty faith which "laughs at impossibilities and cries 'it shall be done.'"

Only a comparatively small number of Christ's labourers, in these latter days, have as yet gone forth into the vast field of the world. These, however, have broken up some of the fallow ground; gathered out some of the stones; got ready some of the seed which is the Word of God; scattered it widely on every kind of soil: and, to-day, the Church of Christ stands face to face with world-wide opportunities for further seed sowing, and with encouraging prospects of an abundant harvest.

Experts on Missions state that on the lowest computation, the number of missionaries in the foreign field should be increased more than three-fold, or, from thirteen thousand to at least forty thousand; and that the means contributed for their support should be increased from about five million pounds a year to sixteen millions per annum.

This augmentation, after all, would supply only one missionary to every twenty-five thousand people.

Is the whole of Evangelical Christendom capable of meeting this two-fold demand? If it be willing to act

in accordance with the principle of self-sacrifice, we believe it is; and, with positive spiritual advantage to itself; for "There is that scattereth, and yet increaseth and there is that withholdeth more than is meet, but it tendeth to poverty."—Proverbs xi. 24.

CHAPTER V

The Young Men's and Young Women's Christian Association in Non-Christian Lands

In a book entitled "The Psychology of Religion," the author, Professor Starbuck, makes the following deeply interesting and very important statement :—

"Conversion does not occur with the same frequency at all periods in life. It belongs almost exclusively to the years between ten and twenty-five. The number of instances outside that range appear few and scattered. . . . It is a singular fact also that within this period the conversions do not distribute themselves equally among the years. In the rough we may say that they begin to occur at seven or eight years, and increase in number gradually to ten or eleven, and then rapidly to sixteen, rapidly decline to twenty, and gradually fall away after that, and become rare after thirty. One may say that if conversion has not occurred before twenty, the chances are small that it will ever be experienced."

These conclusions were based upon precise information furnished by a large number of persons. They are abundantly confirmed by experienced Christian workers. They point to the urgent importance of special efforts to win the young for Christ.

Young men, in many instances, are obliged to leave the shelter of their homes, and, in every part of the world, to meet the fierce temptations incidental to

human life. It is, therefore, highly necessary that every suitable and well-tested plan should be employed to lead them to the Saviour, and to equip them with that spiritual and moral power by which alone victory over temptation can be gained and noble character built up.

It was considerations such as these which led the Protestant Missionaries of India to invite the co-operation of the Young Men's Christian Association in their work among non-Christian young men and boys, and also in efforts to reach European young men employed in Oriental business houses.

The evangelization of these great Oriental lands depends largely upon their own educated young men; but these have first to be led to Christ and instructed in the Christian faith.

Here, then, is an urgent call for educated and especially trained leaders from Western Christian lands who shall devote the best energies of body, mind and spirit to the winning of their brothers of the East for Christ.

And here, also, is a great opportunity for the use of consecrated wealth in an investment which will yield an abundant return in the spiritual regeneration and moral uplift of young men of all classes, but especially of those who will be the future leaders of their respective nations.

The spiritual and moral needs of young women in non-Christian lands are quite as great if not even greater than those of young men.

The stage at which missionary operations have arrived in such countries as India, China and Japan, renders it necessary that there should be special organizations for young women; and the missionaries themselves have given expression to their desires in this direction, by earnest appeals addressed to the World's Young

Women's Christian Association. In response, no fewer than thirty-six workers have been sent out to India, Burma, Ceylon, China, Japan and North and South Africa. Eight of the thirty-six secretaries in foreign lands are supported by the American committee.

In view of such numerous wide open doors and golden opportunities, are there not many college-trained, or otherwise highly educated, cultured and refined Christian young women in the British Empire and in America who will offer themselves for service for the Master in these great and needy fields of the Far East? To what better use could life be put than to employ it for the salvation and the uplifting of the daughters of the Orient who have the same right to the Gospel of Christ as their more favoured sisters of the West?

And those that cannot go, can pray for those who do go, and give of their means for their support.

The sisters of the East will not, assuredly, call in vain to their sisters of the West, for these have so experienced the surpassing love of Christ that it will constrain them to follow, speedily, "Him whom their soul loveth," even "to the uttermost part of the earth."

CHAPTER VI

Prayer and Power

THE entire missionary enterprise being spiritual, the spiritual exercise of prayer lies at the basis of missions, and by prayer alone can missionary effort become successful.

Not *all* Christians can respond to the appeals for more labourers; *some* Christians can *give* but little,—though "if there be first a willing mind it is accepted according to that a man hath and not according to that he hath not"; but by means of intercessory prayer *all* Christians who are abiding in Christ can have a most important share in the extension of the kingdom of our Lord throughout the whole world. To pray with the understanding, however, it is necessary that helpers by prayer (2 Cor. i. 11) should be possessed of knowledge of missionaries, their spheres of work, their difficulties, trials and successes. Such information may be found in missionary periodicals, pamphlets and books; and as the greatness of the work is more and more fully apprehended by the intellect, and the burden of it felt by the conscience, faith will be strengthened to lay hold of the promises of God, and in answer to the prayers of friends at home, powerful support will be vouchsafed to the missionaries who are face to face with the great difficulties incidental to the work in the regions beyond.

The forces opposed to the Gospel in non-Christian lands are so firmly entrenched, and the darkness of

heathenism is so dense, that only by the all-conquering weapon of prayer can these spiritual foes be driven back and finally overthrown and the gross darkness illuminated.

The mission of our Lord Jesus Christ was, and is, carried on by the power of the Holy Spirit. When He was baptized by John, the Holy Spirit came upon Him. By the same Spirit He was led into the wilderness, where He endured and overcame the temptations of the devil. From the wilderness he returned "in the power of the Spirit." In the synagogue at Nazareth He applied to himself the words: "The Spirit of the Lord is upon me." From the beginning to the end of His ministry on earth, the Holy Spirit was the motive power and the underlying guiding principle.

When the time came for Him to return to the Father, He bequeathed to His followers the same Holy Spirit. They were told to wait in Jerusalem until they received the spiritual gift which He had promised, and while they tarried in obedience to His express command, the Holy Spirit came upon all His disciples, without exception. The humblest and most unknown of the followers of Jesus received this new enduement of power, as well as His chosen apostles.

The purport of the teaching of the whole of the New Testament is that all Christians, whatever their status or location, are to "be filled with the Spirit."

This expression is so associated in our minds with measures of capacity that it requires an effort to raise the meaning of the term to a spiritual level. To be "full of," or "filled with," the Holy Spirit means, first of all, to have experienced that inward change which is described in the third chapter of St. John, as a birth "from above." It means, further, that the Holy Spirit,

Who has brought about this spiritual regeneration, is permitted, with the full consent of human will, to completely occupy the body as His temple, the mind as His agent, and the spirit as His Holy of Holies.

It is by the Holy Spirit alone that the connection and communion with the Father and the Son can be maintained; and just as the invisible electric current is necessary for the production of power, or for light, so the invisible operation of the Holy Spirit is the only source of spiritual power and spiritual illumination to the Christian believer occupying the least important or the most important position in the Church of Christ, either at home or abroad.

This indispensable gift for Christian living and Christian service, is bestowed in answer to the prayer of faith (Luke xi. 13); and, when the Holy Spirit has been thus received, He is available for all spiritual needs. (Luke xii. 12; 1 John ii. 27).

CHAPTER VII

The World Missionary Conference, Edinburgh 1910

THESE pages would be incomplete without some notice of the great Missionary Conference held in Edinburgh in the month of June, 1910.

Missionary conferences are no new thing. As long ago as 1854 a conference was held in New York, which was attended by 150 members, and in 1860 a similar conference of 126 members took place in Liverpool.

In 1878 a conference on Foreign Missions assembled at the Mildmay Conference Hall, London. Thirty-four Missionary Societies, of which eleven were non-British, sent 158 delegates.

In 1888 a conference on a much larger scale met in Exeter Hall, London, to celebrate the centenary of modern Protestant Missions. This was attended by the representatives of no fewer than 140 Societies—British, American, Continental and Colonial.

Again in 1900 there assembled in New York a conference styled "Ecumenical," but chiefly American, representing missionary effort in all parts of the world. American and Canadian Societies together sent about 1,500 delegates, and British and Continental about 200. In addition to these, 600 foreign missionaries were present.

All these conferences prepared the way for what was, perhaps, the greatest and most influential Missionary

assemblage ever held since the first planting of the Christian Church. This conference was remarkable not only for the number of its delegates, assembled from all parts of the missionary world, but also for its comprehensive catholicity. The number of societies represented—Episcopal, Congregational, Wesleyan, Baptist, Moravian—amounted to 153, and the number of delegates to 1,200, while the mission field itself was represented by delegates from Christian Churches in India, China, Japan and other countries. Its sittings extended over ten days from June 14th to June 23rd 1910.

An international Committee entrusted with the organization of the Conference drew up a list of subjects of paramount importance, the whole of which were subjected to a process of the most careful and patient study. These subjects were :—

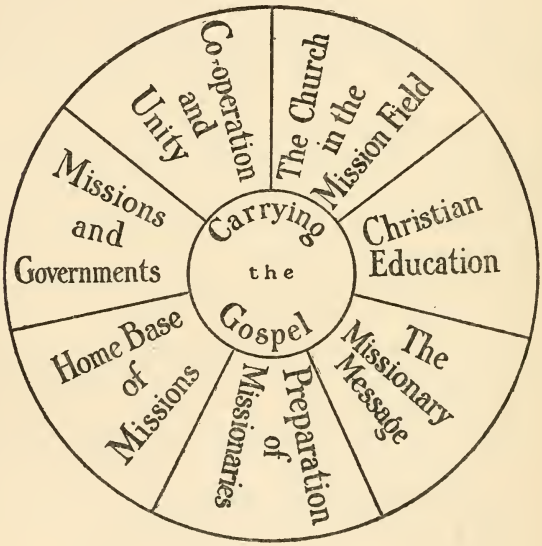
i. Carrying the Gospel to all the non-Christian World.
ii. The Church in the Mission Field.
iii. Education in relation to the Christianization of National Life.
iv. The Missionary Message in relation to Non-Christian religions.
v. The Preparation of Missionaries.
vi. The Home Base of Missions.
vii. Relation of Missions to Governments.
viii. Co-operation and the Promotion of Unity.

These eight topics were distributed among the same number of Commissions, each consisting of twenty members, who were instructed to make an exhaustive inquiry into the above-named subjects and to prepare reports for the Conference.

Two years of strenuous labour were devoted to this

important preliminary work, with the result that printed copies of the voluminous reports were already in the hands of all the delegates when the Conference assembled in Edinburgh on Tuesday, June 14th, 1910.

It is obvious that the central subject is No. I and that all the rest are a sevenfold circumvallation round about it, as illustrated by the following diagram :—



A striking and most interesting feature of this Conference was the reception of a sympathetic message from His Majesty King George V., expressing gratification at " the fraternal co-operation of so many Churches and Societies in the work of disseminating the knowledge and principles of Christianity by Christian methods throughout the world."

Those who had the privilege of attending the sittings of this Conference agree in testifying to the intensely earnest and devout spirit which pervaded the proceedings—a constraining sense of the Divine presence and a deep feeling of "the unity of the Spirit which is the bond of peace." Seven minutes was the time allowed to each speaker, an arrangement which made it possible for a very large number of persons to take part in the discussions: and it was universally allowed that an unusual amount of valuable thought and suggestion was by this means elicited.

The Report of the Conference, in nine volumes, is a treasury of missionary information and suggestion such as has not previously been published.

In it is presented to the reader the most serious thought and ripe wisdom of a very large number of the best known and staunchest friends of Christian Missions; together with the results and conclusions of numerous experienced and devoted labourers in the mission field. The missionary work of the Reformed Churches at the home base and in the field has never before been subjected to so close and thorough an investigation, nor has the non-Christian world ever been so completely brought under review.

In an article of limited extent it is impossible to give an adequate synopsis of so extensive a Report, and, therefore, attention will here be directed chiefly to the conclusions arrived at by the Commissions. For the convenience of the reader these are grouped under several headings. The references are to the volumes of the Report.

I. THE NOTE OF URGENCY.

"The point of chief emphasis is, that what the Church expects to do anywhere it must do soon. What is

needed is a regular sustained advance all along the line, in which all agencies shall be utilized and multiplied until they are co-extensive with the need of the entire world" (I., 366).

"The development of the Church (in the mission field) calls for earnest and immediate study on the part of all Church and Mission authorities with a view to the solution of the urgent and delicate problems relating to it" (II., 267).

"Seldom has the Christian Church been called to meet so great an opportunity, or to respond to such immense and varied needs. If a worthy answer is to be made to the call, both men and money must be given for the promotion of Christian education in far more abundant measure than has been done in the past" (III., 380).

"For the work now pressing, the work that must be done immediately or the opportunities will be lost, the Societies must look much more largely to the mature men of the Church, who have at their disposal all the means necessary for adequate support" (VI., 281).

"The non-Christian world is awakening. It is being stirred with intellectual life, new industrial activity, new political aspirations, new moral sentiments, new social principles, and new religious longings. We see this movement everywhere, in the beginnings of life in Africa, in the demand for education and reform in China, in the 'unrest' of India, and in the development of Japan.

"The issues are so great that there can be no trifling in the matter. The evangelization of nations, the Christianizing of empires and kingdoms is the object before us. The work has to be done now. It is urgent and must be pressed forward at once. The enterprise

calls for the highest quality of statesmanship, and for the maximum of efficiency in all departments of the work" (VIII., 132).

II. THE NECESSITY OF A WORLD-WIDE VIEW.

" The Church of Christ must view the world field in its entirety and do it full justice" (I., 364).

" With due recognition of the many elements of truth and value in the non-Christian systems of religion and ethics, we should nevertheless be faithless—not alone to our religion, but to the facts of experience—if we did not at this time re-affirm our conviction that the education of the world demands for its highest and best development those elements of truth which are the peculiar contribution of Christianity to the world's thought and life" (III., 368).

" The Protestant Missionary Societies of Christendom, through their representatives in this Conference, have for the first time given themselves to the careful and comprehensive study of the evangelization of the entire non-Christian world. In round numbers 1,000,000,000 of the human race are yet to accept the message of salvation through Jesus Christ. Among these vast populations it is our task to establish, not only the Christian Church, but those institutions of Christianity by which the Church shall be perpetuated" (VI., 269).

" A World Missionary Conference such as the present is itself an indication that the Christian Church generally has recognized the magnitude and gravity of the task committed to it in the evangelization of the world. Christian Churches and Societies have realized the necessity of meeting together to face the facts of the situation, to discuss the suitability and adequacy of

their present methods, and to devise measures for the increase and more effective use of their resources" (VIII., 4).

III. ATTENTION CALLED TO SPECIALLY IMPORTANT FIELDS OF MISSIONARY DEMAND.

(*a*) JAPAN: ITS "STRATEGIC" IMPORTANCE IN THE CAMPAIGN.

"The position at which Japan has arrived, within a comparatively short period, gives her a preponderating and deciding influence in the Far East at the present time, and therefore the strengthening of the Christian Church within her borders is a matter of great urgency. Already Japan is educating large numbers of young Chinese in Tokyo, and is also sending many teachers to fill positions of importance in the schools and colleges of China, where an entirely new educational system is in process of formation.

"Japan is peculiarly fitted to become in mental and moral, no less than in material, civilization, the mediator between the Occident and the Orient. Whether we will or not, the words still ring in our ears, 'Japan leading the Orient—but whither?'" (I., 51).

"The influence of Japan is, at the present time, momentous in the shaping of the destinies of the Far East. It would be impossible to exaggerate the importance of any assistance that can be rendered to the Christian Church in Japan to equip it for the discharge of the weighty responsibilities of its position" (III., 378).

"There is perhaps no spiritual position in the missionary world of to-day of such strategic moment as the Island Empire of Japan, no labour so full of destiny as

the labour of the men and women who are seeking there to lay the foundations of the City of God" (IV., 231-2).

(*b*) CHINA: THE UNPARALLELED OPPORTUNITY.

"In China there is at this moment a unique opportunity which is fraught with far-reaching issues for the future not only of China and of the whole East, but also of Christendom" (I., 364).

"The task which the Chinese Church has to face is one of overwhelming magnitude. The spiritual foundations on which Chinese Society has been built are being shaken and in part removed, and a new basis must be found for the reconstruction of Society which is already in progress. . . . China is just entering upon a new era in her history, undertaking a task which may justly be described as the creation of a new civilization, including a new constitution, a new economics, a new finance, a new education, and in many respects a new ethic. To such a situation . . . the only adequate Christian response is an effort to the extent of our ability to promote the welfare of China on a scale corresponding to her need. Such a response alone will justly express the spirit of the Christian religion; practical expression is even more important than verbal proclamation. . . . It is most important that the Christian Church should in this hour of China's need be associated with the dissemination of the highest form of Western learning, and should definitely set before itself the Christian purpose of helping China at the critical hour to achieve the highest possible type of national life. Such a broad policy will in the end contribute most powerfully to the Christianization of the national life of China" (III., 113-4).

" In the new period of her history upon which China has so recently entered, the force most potent for moulding the future is education. . . . The future history of Christianity in China, and of China itself, if not even of the world of which China is hereafter to be a far more important factor than heretofore, will be largely determined by the way in which Christian nations meet this opportunity" (III., 378-9).

" It is clear that if China holds on in the new paths, we have before us in these impending changes in her inner life one of the greatest movements of history affecting nearly one-fourth part of the human race, and fraught with immeasurable consequences throughout ages and centuries yet to be" (IV., 224).

" If the views which have been above expressed are sound we have before this present generation one of the greatest perils and one of the greatest opportunities of human history" (IV., 228).

(*c*) INDIA : HER RELIGIOUS ASPIRATIONS.

" Students are flocking to the universities and colleges in greater numbers than ever before, and at this crisis in the history of the nation there seems to be no power, apart from Christian education, that can guide the people along the path of a sound and healthy development, or enable British and Indians to co-operate in working out the salvation of the country. When we have regard, moreover, to the religious aspirations of the people and to the rich spiritual heritage that belongs to them, it seems possible that the reward of building up in India a strong, indigenous Christian Church may be a great enrichment of the life and thought of the universal Church." (III., 379).

" It is impossible here to give any adequate idea of

the remarkable character of the situation in India which our correspondence has disclosed. On the one hand, it is clear that the impact of a century of Western thought and science and missionary work has produced a deep impression on the educated minds of India" (IV., 244).

(*d*) THE MENACE OF MOHAMMEDANISM.

"The threatening advance of Islam in Equatorial Africa presents to the Church of Christ the decisive question whether the Dark Continent shall become Mohammedan or Christian" (I., 364).

"In the judgment of many who are most competent to form an opinion, Islam is the most serious force with which Christianity has to contend in its expansion in the non-Christian world. In this time of crisis and movement a tremendous opportunity is presented for Christian education and the diffusion of Christian literature in Moslem lands" (III., 380).

4. THE GREAT NEED FOR THE HELP OF *MEN*.

"The evidence before the Commission is clear and convincing that the great majority of the men of the Churches have not heretofore recognized their responsibility, or contributed in proportion to their ability to this supreme work of the Church. There is evidence that the men of the Churches are willing to do large things, that they are willing adequately to finance the missionary enterprise, if the matter can be presented to them in a way that will carry their judgment and command their confidence."

"The Commission is therefore of opinion 'That all Missionary Societies should project an organized propaganda to enlist the men of their constituencies as

contributors on a scale adequate to meet the present opportunity.'

" In such an appeal there should be a comprehensive presentation of the claims of the whole world on the whole Church, as well as of the particular work in which each Church or Society is engaged.

" That Christian missions have such a broad and fundamental relation to the education, philanthropy, civilization, commerce, diplomacy and peace of the world, that the missionary enterprise presents to every man his highest opportunity for Christian influence and service." (VI., 281-2).

An important result of the Conference was the formation of a Continuation Committee, consisting of " thirty-five members of the World Missionary Conference, distributed as follows :—ten from North America ; ten from the Continent of Europe ; ten from the United Kingdom ; and one each from Australasia, China, Japan, India and Africa."

The first meeting of this Committee was held from May 16th to 20th, 1911, at Auckland Castle, the residence of the Bishop of Durham, when the following questions were considered :—

1. The Preparation of Missionaries and the creation of a Board of Study.
2. A more thorough and detailed study of the mission fields with a view to more speedy and complete occupation.
3. Christian education in the mission fields, and the use of Christian literature in missions.
4. The creation of a representative body to act on behalf of missions in questions arising with governments.

5. The question of starting an international Missionary Review.
6. A special committee to study medical missions.
7. The creation of a permanent international committee.

This is the appropriate outcome of what has been described as a business conference. It is, as the Chairman said in his closing address, "the beginning of the conquest . . . the beginning of the doing." He went on to say that they had looked "into a situation throughout the non-Christian world ABSOLUTELY UNIQUE IN THE HISTORY OF OUR RELIGION, UNIQUE IN OPPORTUNITY, UNIQUE IN DANGER, UNIQUE IN RESPONSIBILITY. These and other things that press upon the whole emotional and mental nature of the delegates constitute our undoing and our peril if they issue not in performance. IF THESE THINGS DO NOT MOVE EVERY ONE OF US, IF THESE THINGS DO NOT MOVE US TO ENTER WITH CHRIST INTO LARGER THINGS, I ASK IT REVERENTLY WHAT CAN THE LIVING GOD DO THAT WILL MOVE US?"

CHAPTER VIII

"Let the whole line advance"

NEARLY a century ago (1815) a great historic event was impending. A decisive day had arrived. Two armies were drawn up in the order of battle. The fate of Europe depended upon the issue of the conflict. For many years, and in many engagements, the two commanders had led their respective armies into the clash and din of battle, and victory had usually been on the side of the Duke of Wellington. His great opponent —that superb military genius—Napoleon, had left the little island of Elba, on which he had been established, and once more had succeeded in gathering under his banner a great army, with which he hoped to effect his purposes, and once more the nations of Europe had united to crush their unscrupulous foe.

Napoleon's army was a unit in nationality and in loyalty to their Emperor, who on so many previous occasions had led similar armies to victory. The army under the Duke of Wellington was composed of different nationalities, not all of whom were loyal to their distinguished leader. Moreover, his Prussian allies, under Blücher, had not yet reached the field of Waterloo. They were on their way, wearily marching, because of the many difficulties which impeded their progress. The battle began. Attack after attack was made upon the positions held by the soldiers under the command of the Great Duke. What superb courage and patient

endurance they displayed as the day wore on! Many had fallen in the ranks; but their places had been filled by others. Mental anguish brought the perspiration to the brow of the brave Duke, as he saw his men falling in the conflict; and, looking alternately at his watch and the distant horizon, he exclaimed, "Would to heaven that Blücher or night would come."

The long expected reinforcements at length began to appear, few at first, but soon in larger numbers, and Napoleon saw that all his hopes lay in making one last desperate effort. So, bringing up his reserves—the Imperial Guard—he flung them against the opposing forces. This final attack was received unflinchingly, and in a few minutes the flower of the French army fell back, repulsed and shattered.

Wellington seized this opportunity to give his famous final order, "Let the whole line ADVANCE!" Closing his field glass, he galloped to the front of his now victorious army, and that great mass of pent up manhood, which with patient resolution had stood on the plateau since early morning with scarce a murmur, now swept grandly forward to complete victory.

And in that infinitely greater and much more important spiritual conflict in which Christianity is engaged, who can adequately portray the quiet heroism, the patient endurance, the isolation, the sufferings, the perils, the strain of body, mind and spirit, and the martyrdoms of those brave soldiers of the Cross, who, for Christ's sake and the Gospel's, have taken their places in the front of the battle and held them, with no glamour of earthly glory in the prospect, and no hope of this world's applause or reward in view? All these, displaying the highest kind of courage—that which is moral and spiritual—have rejoiced to serve under Him

who is "the Leader and Commander" of His people, and to share in His spiritual victories.

Islands of the Pacific, once full of hatred and murder, have been conquered by the King of Love. Whole continents have not only been entered, but deeply penetrated by the advance pickets of the King's army. Spiritual fortresses, hoary with age, and well-nigh impregnable, have been sapped and mined, and the walls of spiritual Jerichos have been surrounded. All this and much more has been done by a thin line of soldiers. How much more might have been accomplished if only the Great Commander had had an adequate army to carry out His marching orders! But reinforcements have begun to reach the battle field. Many a David has gone forth to the camp and will there meet and slay the Goliaths which defy the armies of the Living God; and also by the hand of many a woman the Lord will extend His kingdom of righteousness, peace and love.

The decisive moment has come. The weaknesses of the enemy have been revealed. The strength, the power and the adaptability of the Gospel to regenerate, to sanctify and to ennoble the individual character, have been convincingly proved. The moral and spiritual uplift of whole communities and nations is an object lesson to the whole world.

Once more, the Church—the Army of the Living God—hears its Divine Commander say: "Fear not . . . it is your Father's good pleasure to give you the Kingdom."

His Spirit is moving as never before in connection with the missionary enterprise.

Let the Church at home rise to the greatness of its present opportunity. Let it determine that no longer shall the thin line of outposts round the world remain

without adequate support. Let the needed reinforcements of both soldiers and supplies be speedily sent forth, in order that even now, when the call to ADVANCE is so loud and clear, the effective evangelization of that other half of the world's population, which has never yet heard of its Saviour, may be accomplished, and a glorious victory won for Him Who "loved us and washed us from our sins in His own blood," and, "Who is worthy to receive power and riches, and wisdom, and strength, and honour, and glory, and blessing."

"ALSO I HEARD THE VOICE OF THE LORD SAYING, WHOM SHALL I SEND, AND WHO WILL GO FOR US?

"THEN SAID I, ——————————————————?
(Isa. vi. 8.)

LORD, WHAT WILT THOU HAVE ME TO DO?"

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INDEX

Abercrombie, Dr., 100.
Abraham 17.
Advance, A Call for a Great, 288.
Africa, 33.
Africa, Central, 250.
Africa Mission, North, 88.
Africa General Mission, South, 89.
Africa, West, 250.
Africa, Salvation Army in, 88.
Aidan, 38.
Albigenses, The, 42.
Alexander, Bishop, 91.
Alexander the Great, 21.
Alexandria, 21, 33.
America, South, 88.
American Independence, 108.
American Baptist Missionary Union, 110.
American Methodist Episcopal Society, 110.
American Missionary Societies, 107.
American Protestant Episcopal Society, 110.
American Board, C. F. M., 109.
Amsterdam, Puritans in, 56.
Animism, 191.
Antioch, 33.
Anti-Slavery Movement, 84.
Apologetic, Missionary, 249.
Apollos, 144.
Arabia, 71, 33.
Argentine Mission, 89.
Armenia, 251.
Archduchess Maria Dorothea, 91.
Asoka, King, 163.
Assyrian Religion, 148.
Athens, 20.
Augustine, 39.
Augustus, Cæsar, 26.

Babington, Thomas, 94.
Babylonian Religion, 148.
Baganda, The, 251.
Bailey, Wellesley C., 120.
Baptist Missionary Society, 58.
Baptist Missionary Ladies' Association, 105.
"Baptized for the dead," 263.
Barnabas, 30.
Basel Evangelical Missionary Society, 115.
Baskerville, Rev. G. E., 232.
Bathoeing, 226.
Behar Mission, 89.
Berlin Society, 115.
Berridge, John, 60.
Bible and other Sacred Books, 184.
Bible Translation Society, 95.
Bible Society, B. and F., 64, 93.
Bible Society of Scotland, 95.
Bible Society, American, 95.
Bible Societies, other countries, 95.
Bible Society, Trinitarian, 95.
Bishop, Mrs., on Heathenism, 173.
Black, Professor, 91.
Blücher, 285.
Bogue, Rev. Dr., 63.
Bogoris, King of the Bulgarians, 49.
Bohemian Brethren, 50.
Bonar, Dr. Andrew, 91.
Borneo, 74.
Bose, Miss Chundra, M., 246.
Boxer Rising in China, 87.

Brainerd, David, 108.
Brainerd, John, 108.
British and Foreign Bible Society, 64, 93.
British Syrian Schools and Bible Mission, 105.
British East African Company, 232.
Brooks, Phillips, on children, 125.
Brown, Dr. George, 223.
Buddha, 160.
Buddhism, 160.
Bulgaria, 49.
Burder, Rev. George, 96.
Burdon, Bishop, 86.
Burns, Rev. W. C., 86.
Burton the Traveller, 71.

CALL for a Great Advance, 288.
Call to the Mission Field, 262.
Calvert, Rev. James, 81, 222.
Calvin, 50.
Cambridge Seven, 131.
Canada, 72.
Canadian National Missionary Congress, 261.
Canterbury, St. Martin's Church, 41.
Carey, William, 58, 60.
Cargill, Rev. David, 81, 222.
Cassels, Bishop, 131.
Cecil, Richard, 70.
Ceylon, 33, 71, 74, 88.
Chalmers, Rev. James, 64, 250.
Charles, Rev. Thomas, 94.
Children, Missionary work amongst, 122.
Children's Special Service Mission, 123.
China, 33, 71, 74, 250, 280.
China in 1807 and 1907, 137.
China, Christian Literature Society for, 98.
China, Diseases and suffering in, 235.
China Inland Mission, 85.
China, Sunday School Union for, 125.
Church at Home, The, 255.
Church Missionary Society, 69.
Christ in History, 180.
Christian Literature Society for China, 98.
Christian Vernacular Education Society for India, 98.
Churchill, Winston, on Uganda, 233.
Christianity *versus* Judaism, 141.
Christianity *versus* Gnosticism, 144.
Christianity *versus* Paganism, 147.
Chrysostom, 33.
Clifford, Edward, 240.
Coke, Dr. Thomas, 79.
Columba, 37.
Columbus, 55.
Continuation Committee, World Missionary Conference, 284.
Comenius, John Amos, 50.
Commission, The Great, 195.
Comparative Religion, 157, 184.
Confucianism, 165.
Confucius, 165.
Congo-Balolo Mission, 88.
Constantine, 32.
Constantinople, 33.
Contributions from young people, Missionary, 258.
Cook, Rev. Joseph, on the superiority of the Bible, 186.
Crowther, Bishop, 71, 201.
Crowther, Bishop, on Heathenism, 175, 201.
Crusades, The, 42.
Cross, Rev. William, 81, 222.
Cyrillus, 49.

DAMIEN, Father, 240.
Daniel, 25.
Danish Missionary Society, 113.
Danish-Halle Mission, 46, 74, 77.
Darwin, Charles, 75, 76 187.
D'Aubigné, Dr. Merle, 44.
David, Christian, 50.
Diocletian, 32.
Disruption of Church of Scotland, 68.

Dober, Leonard, 51.
Doshisha of Japan, The, 213.
Drink Traffic prohibited in Khama's country, 228.
Duff, Dr. Alexander, 47, 66, 67, 68.
"Duff," The, 64.
Dutch Guiana, 52.
Dutch Missionary Society, 114.
Dutch Reformed Missionary Society, 114.

East India Company, 55.
Eclectic, Society, The, 70.
Edinburgh Missionary Society, 66.
Edinburgh Medical Missionary Society, 101.
Edinburgh, World Missionary Conference at, 273.
Edwards, Jonathan, 108.
Egede, Hans, 112.
Egypt, 71.
Egyptian Religion, 147.
Elizabeth, Queen, 55.
Eliot, John, 107.
Ellis, Rev. William, 84.
Elmslie, Dr. (Kashmir), 237.
Emin, Pasha, 231.
English, Landing of the, 40.
Erasmus, 42.
Erromanga, 250.
Erskine, Dr. 66.
Ethelbert, King, 41.
Europe, Evangelization of, 41.
Europe, Missionary Societies on Continent of, 112.
Evangelical Christendom and Missions, 278.
Evangelical Revival, 59.
Evolution and Christianity, 187.

Fairbairn, Principal, on Mohammedanism, 171.
Farrar on Galatians, Dean, 143.
Female Education in the East Society for Promoting, 103.
Fetishism, 191.
Fiji Islands, The, 81, 221.
Finland Missionary Society, 117.
Fletcher of Madeley, 60.
Fox, George, 83.
Francke, August Hermann, 45, 114.
Fraser, Sir Andrew, 243.
Frederich IV., of Denmark, 45.
Frey, C. G., 90.
Friends, The Society of, 83.
Friends' Foreign Mission Association, 84.
Foreign Missions—How a Sunday School helps, 258.

Galatians, Epistle to the, 32, 143.
Gardiner, Captain Allen, 75, 250.
German Society, North, 116.
George I. and Ziegenbalg, 46.
Georgia, 74.
Gilmour, of Mongolia, James, 262.
Gladstone on Homer, 21, 149.
Glasgow Missionary Society, 66.
Gnosticism *versus* Christianity, 144.
Gordon-Cumming on Fiji, Miss, 225.
Gordon, Rev. C. N. and Mrs., 250.
Gossners's Mission, 115.
Grant, C., 71, 94.
Greece, Religion of, 149.
Greece, Non-Christian civilization of, 151.
Greeks, The, 20.
Greek or Eastern Church, The 42.
Gregory the Great, Pope, 39.
Greig, Peter, 67.
Greenland, 52, 113.
Grimshaw of Haworth, 60.
Gustav V., King of Sweden, on the Reformation, 43.

Haldane, Robert, 67.
Hammond, Rev. E. Payson, 123.
Hanaloa, Missionary to Lepers, 241.

Hannington, Bishop, 71, 231, 250, 251.
Hardy, Hon. Alphæus, 212.
Hardcastle, Mr. Joseph, 64.
Harford, Dr. Charles F., 102.
Harms, Pastor Ludwig, 116.
Harvey, Rev. James, 60.
Haweis, Rev. Dr., 62.
Haystack Meeting, The, 109.
Heathenism, 172.
Heber, Bishop, 48.
Hegira, The, 169.
Hepburn, Rev. J. D., 229.
Hepburn, Mrs., 229.
Herrnhut, 51.
Hermannsburg Lutheran Mission, 116.
Hill, Rev. Rowland, 96.
Hill, Rev. David, 209.
Hinduism, 158.
Hittites, Religion of, 149.
Holy Spirit the Motive Power in Missionary Work, The, 271.
Home Church, The, 255.
Homer, 21, 149, 151.
Horne, Rev. Melville, 62.
Hospital, Mission (Kashmir), 237.
Hospital Mission (Madagascar), 237.
Hospital Mission (New Hebrides), 238.
Hoste, D. E., 131, 211.
"How a Sunday School helps Foreign Missions," 258.
Hsi, Pastor, 208.
Hughes, Rev. Joseph, 94.
Hunt, Rev. John, 81, 222.
Hunter, Sir W. K., 246.
Huntingdon, Countess of, 60.
Huss, John, 50.
Hutchinson, Rev. John, 81.

Iliad, The, 20.
India, 33, 45, 71, 74, 88, 251, 281.
India, Missionary to children, in, 125.
India, Christian Vernacular Education Society, 98.
India, Education of Women in, 246.
India, National Y.W.C.A. Committee in, 130.
India, Salvation Army in, 88.
India, Sunday School Union of, 124.
India, Y.M.C.A. Work in, 129.
Indian Normal School and Instruction Society, 104.
Indian Mutiny, 56.
International Bible Reading Association, 125.
Iona, 37.
Ireland, 33.
Irish Presbyterian Church Female Association, 105.

Jackson, John, on lepers, 119.
Japan, 71, 74, 211, 279.
Japan, Salvation Army in, 88.
Java, Salvation Army in, 88
Jerusalem, 32, 41.
Jerusalem, Lepers in, 241.
Jesus Christ, Chap. 4, Part I., 26.
Jews, The, 17.
Jews, British Society to, 92.
Jews, Mildmay Mission to the, 92.
Jews, Missions to the, 90.
Jews, Presbyterian Mission to, 91.
Jews, London Society for Missions to, 91.
Job, Book of, 192.
John, Rev. Griffith, 97.
Johnson, W. A. B., 71.
Jones, Mary, 93.
Judaism, 32.
Judaism *versus* Christianity, 141.
Judson, Adoniram, 109.

Karens, The, 205.
Kashmir, First Hospital in, 237.
Keith, Dr., 91.
Kentigern, 33.
Keswick Convention, 71.
Kettering, 60.
Khama, 226.

Khan, Dr. Ida, 248.
King George V. on Missions, 275.
King George of Tonga, 81, 222.
Kinnaird, Dowager Lady, 104.
Koran, Character of the, 170.
Korea, Native Medical Treatment in, 236.
Kothabyu, 205.
Krapf, Dr., 71.
Krupabai (Mrs. Satthinadhan), 219.

Lambe, Dr. (New Hebrides), 238.
Loa-Tse, 167.
Latin or Western Church, 42.
Lawes, Rev. W. C., 64.
Lawry, Rev. Walter, 81.
Laymen's Missionary Movement, 260.
Leh, 52.
Leipzig Evangelical Lutheran Society, 116.
Lepers, Mission to, 118.
Lepers, Gathering in the Cast-out, 240.
Lepers' Home in Jerusalem, 52, 120.
Leprosy, Description of, 241.
Leprosy and Buddhism, 242.
"Let the whole Line Advance." 285.
Leyden, Puritans in, 56.
Lindisfarne, 38.
Liverpool Missionary Conference 273.
Liverpool World Conference of Students, 133.
Livingstone, Dr., 64, 71, 76, 83.
Livingstone College, 102.
London Jew's Society, 91.
London Medical Missionary Society, 101.
London Missionary Conferences, R. 273.
Luther, 24, 50.
Lutken, 45.
Lythe, Rev. J. B., 81, 222.
Lydian and Phrygian Religion, 148.

Macaulay, Zachary, 94.
Macheng, 227.
Mackay, Alexander M., 71, 231, 232.
Mackenzie, Bishop, 76.
Mackenzie, Rev. John, 226.
McFarlane, Samuel, 64.
McKenny, John, 80.
McKenzie, Dr. (China), 238.
Madagascar, 65, 74, 251.
Madagascar, First Hospital in, 237.
"Make Jesus King," 132.
Man Sinha, 243.
Maoris, The, 72.
Marshman, 61.
Martyrs, Noble Army of, 249.
Martyrdom, 250.
Mauritius, The, 74.
Mayhews, The, 107.
Medhurst, Rev. Dr., 86.
Medical Missionaries, 137.
Medical Missionaries, Number of 238.
Medical Missions, 100, 235.
Melancthon, 43, 50.
Melanesia, 75, 250.
Mengo, 230.
Mennonite Society, 114.
Meikle, Rev. Gilbert, 257.
Methodius, 49.
Methodist Episcopal Church of America, 79.
Middleton, Bishop, 74.
Mills, Samuel J., 109.
Milton, 250.
Ministry at Home and Missions Abroad, 256.
Missionary Apologetic, The, 249.
Missionary Conferences, New York, 1854, 1900; Liverpool, 1860; London, 1878, 1888, 273.
Missionary Contributions from Young People, 258.
Missionary Sermons, 256.
Missionary Study Circles, 258.
Mitchell, Dr. Murray, 158.

Moffatt, Robert and Mary, 64, 218.
Moffatt, Mary, on Heathenism, 177.
Mohammed, 168.
Mohammedanism, 41, 168, 282.
Molakai, 240.
Monotheism, 191.
Montgomery, James, 51.
Moody, Dwight L., 132.
Morrison, Miss Theresa, 347.
Morrison, Dr., 64.
Mothers and Missions, 263.
Mott, John R., 134.
Moravian Church, The, 50.
Mtesa of Uganda, King, 71, 231.
Muir on Mohammedanism, Sir Wm., 171.
Murdoch, Dr. John, 98.
Müller, Max, on Sacred Books of the East, 185.
Murray, A. W., 64.
Mustard Seed, Order of, 52.
Mwanga of Uganda, King, 251.

Napoleon, 285.
Neesima, Joseph Hardy, 211.
Nero, 32.
Netherlands Missionary Society, 113.
New England Corporation, 107.
New Guinea, 250.
New Hebrides, First Hospital in, 238.
New Hebrides, Martyrdom in, 250.
New York, Missionary Conferences, 273.
New Zealand, 72, 74.
Newton, John, 70.
Ninian, 33.
Nitschmann, David, 51.
Non-Christian Civilizations: Greece, 151.
Non-Christian Civilizations: Rome, 153.
Non Christian Religions: (1) Hinduism, 158.
Non-Christian Religions: (2) Buddhism, 160.
Non-Christian Religions: (3) Confucianism, 165.
Non-Christian Religions: (4) Mohammedanism, 168.
North American Indians, Mission to, 52.
Nyanza Mission, 71.

Odyssey, The, 20.
O'Neill, T., 231, 250.
Orient in London, The, 65.
Origen of Species, The, 187.
Oswald, King, 38.
"Our Own Magazine," 124.

Paganism, 32.
Paganism *versus* Christianity, 147.
Palestine, 71.
Pandita Ramabai, 159.
Pantaenus, 33.
Paris Society for Evangelical Missions, 116.
Parker, Rev. Peter, 100.
Parker, Bishop, 232.
Paton on Heathenism, Dr. J. G., 174, 217.
Patrick, the Apostle of the Irish, 32, 34.
Patteson, Bishop, 75, 250.
Paul, St., 18, 29.
Peter, St., 18.
Persia, 71.
Penn, William, 107.
Peruvian Mission, 88.
Phalapye, 229.
Philo, 189.
Phœnician Religion, 148.
Pietist Movement in Germany, 45, 114.
Pilgrim Fathers, 57, 107.
Pilkington, Mr. G. L., 232.
Plutschau, 46.
Polytheism, 191.
Pomare II., King, 198.
Population of the world, 26.

Post on the Koran, Dr. G. E., 170.
Prayer, 270.
Presbyterian Churches, The, 66, 110.
Presbyterian Church of England Missionary Association, 105.
Primitive Methodist Missionary Society, 82.
Printing, The Art of, 54.
Puritans, The, 56.

Raleigh, Sir Walter, 107.
Ramabai, Pandita, 159, 247: on Hinduism, 176.
Rebman, 71.
Red Indians, 72.
Reed, Miss Mary, 241.
Re-inforcements, The Great Need of, 265.
Reformation, The, 32, 40, 42, 43, 54.
Reformation, King of Sweden on the, 43.
Regions Beyond Missionary Union, 88.
Religious Tract Society, 64, 94, 96.
Results of Missions, Individual, 198.
Results of Missions, In Family Life, 215.
Results of Missions, In National Life, Fiji, 221.
Revival in Uganda, 232.
Rhenish Missionary Society, 115.
Richard, Dr. Timothy, 98.
Richardson, George, 84.
Robinson, John, 56.
Roman Empire, 23, 153.
Rome, Church of, 54.
Rome, The "Propaganda" at, 54.
Rome, Religion of, 149.
Romans, The, 23.
Romans, Epistle to the, 32.
Romaine, 60.
Rowlands, 60.
Ryle, Bishop J. C., 58.

Saphir, Adolph, 91.
Saracens, 41.
Satthianadnan, Professor S., 164, 219.
Salvation Army abroad, 88.
Schereschewsky, Bishop, 110.
Schmidt, George, 52.
Scott, Thomas, 69.
Scotland, 33.
Schwartz, Christian Frederic, 47, 73.
Schulenburg, Rev. H. C., 226.
Sebele, 226.
Sekhome, 226.
Selwyn, Bishop, 74.
Septuagint, The, 21.
Serampore, 61.
Sergeant, John, 108.
Setting the home Church to Work, 258.
Shaftesbury, Earl of, 130.
Sharp, Granville, 94.
Shaw, Barnabas, 80.
Shie, Dr. Meigi, 247.
Simeon, Charles, 70.
Singh, Miss Lilavati, 247.
Singh, Rev. Paul, 125.
Slavery in Uganda abolished, 233.
Slavery prohibited in Khama's Country, 228.
Smith, R. N., Lieut. C. Shergold, 231, 250.
Society for Promoting Christian Knowledge, 48, 73, 99.
Society for the Propagation of the Gospel, 74, 77, 108.
Sorabji, Miss Cornelia, 246.
Sorabji, Miss Alice, 247.
South Africa, 52, 89.
South Africa General Mission, The, 89.
South American Missionary Society, 75.
South Seas, 250.
Sparta, 20.
Speke, Capt., 71.

Spener, Philipp Jakob, 45.
Stanes, W. H., 125.
Stanley, H. M., 71, 231.
Starbuck, Professor, on early conversions, 267.
Steere, Bishop, 76.
Stirling, Rev. W. H., 76.
Stuart, Dr. George A., 235.
Student Volunteer Missionary Union, 131.
Student Volunteer Conference, Liverpool, 133.
Student Volunteer Conference, Tokyo, 133.
Sunday School Union for India, 124.
Sunday School Union for China, 125.
Sunday School and Foreign Missions, 258.
Suttee, 185.
Sweden, King of, on the Reformation, 43.
Swedish National Society, 117.
Swiss Missions, 117.

TAHITI, 199.
Taouism, 167.
Tarsus, 30.
Taylor, Dr. Hudson, 85.
Teignmouth, Lord, 94.
Thakombau, 222.
Thanet, Isle of, 39.
Theodosius I., 150.
Thomas, Rev. John, 81.
Thomson, Rev. R. Wardlaw, 249.
Thornton, Henry, 94.
Thornton, John, 94.
Tiberius Caesar, 26.
Tierra del Fuego, 75, 250.
Totemism, 191.
Tomkins, Oliver, 250.
Tozer, Bishop, 76.
Tract Society, American, 98.
Tranquebar, 46, 73.
Trichinopoly Mission, 73.
Tucker, Bishop, 232.
Turner, George, 64.
Tertullian, 33.

UFFMANN, Rev. Henry, 243.
Uganda, 230.
Uganda, Mtesa King of, 71.
Unitas Fratrum, 50.
United Free Church of Scotland, 68.
United Methodist Church, 82.
United States of America, 57, 108.
United States National Missionary Congress, 261.
Universities Mission to Central Africa, 76.
Usambiro, 232.
Utrecht Missionary Society, 114.

VANDERKEMP, Dr., 64, 113.
Vasco di Gama, 55.
Venn, John, 70.
Victoria, Queen, and Fiji, 223.
Virginia, 107.

WALDENSES, The, 42, 50.
Walker of Truro, 60.
Ward, 61.
Warneck, Professor, 196.
Waterloo, Battle of, 285.
Wellington, Duke of, 285.
Welsh Calvinistic Methodists, 82.
Wesley, John, 59, 74, 79, 94, 108.
Wesley, Charles, 60, 79.
Wesleyan Methodist Missionary Society, The, 79.
Wesleyan Missionary Society, Ladies' Auxiliary, 105.
West Indies, St. Thomas, 51.
"What hath God wrought!" 135.
Whitefield, George, 60.
White Man's Grave, The, 250.
Wilberforce, William, 84, 94.
Wilkinson, John, 92.
Williams, Sir George, 128.
Williams, John, 64.
Williamson, Rev. Alex., 263.
Wilson, 231.
Woman, What she owes to Christianity, 245.

Women's Missionary Societies, 103, 110.
Woolman, John, 83.
World Missionary Conference, Edinburgh, 1910, 273.
World's Y.W.C.A., 130.
Wycliffe, John, 42, 50.

Xavier, 54, 211.
Young Men's and Young Women's Christian Associations, 127.
Y.M.C.A., India, 129; in non-Christian lands, 267.
Y.W.C.A., World's, 130.
Y.W.C.A., in non-Christian Lands, 267.

Zenana, Bible and Medical Mission, 104.
Zenana Missionary Society, Church of England, 105.
Zenana Medical College 102.
Ziegenbalg, 46.
Zinzendorf, Count, 50, 53, 113.
Zionist Movement, The, 19.

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